THE CHURCHMAN.

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POETRY.

For the Churchman.

THOUGHTS ABOUT THE CHURCH.

There remaineth therefore a rest to the people of God. Heb. iv. 9.

I.

A rest, a rest for the weary one,
Beyond the earth and beyond the sun,
Where no cloud doth dim the vaulted sky,
And never was heard the wild wind's sigh;
Where God is the bliss and God the light
Of a realm of fadeless beauty bright,
So fair that the wildest thought of man
Vainly would strive its glories to scan:
For nor eye hath seen nor heart hath known,
The joy of saints in their holy home.

II.

A rest, a rest for the sin-sick one,
Where his dreaded foe no more may come,
To stain the soul with impure desires,
Or light the heart with unholy fires;
Where earth's vain toys forever are o'er,
And Satan can urge his wiles no more;
Where nought may defile, and nought alloy
The gushing tide of the saints' pure joy;
And sin cannot ope the golden gate
Which marks the bounds of that holy state.

III.

A rest, a rest for the war tried one,
Where the battle-fray for aye is done,
And clustering legions no more may wait
With the close-drawn ranks of deadly hate,
For him who hath used his ready sword
In the holy cause of Church and Lord:
For death hath sounded the parting blast—
The battle is o'er, the tumult past—
And he who fought for the faith once given,
Is numbered among the saints of heaven.

IV.

A rest, a rest for the mourning one,
Too bright for the heart to think upon,
Where sorrow hath smiled away her tears,
And the soul hath hushed its bitter fears;
Where the cares of earth seem like a dream
Whose thoughts have fled with the morning's beam,
And the clouds that shade life's weary day,
In endless sunshine mellow away;
A sunshine that knows no darksome night,
For 'tis the smile of the God of light.

V.

A rest, a rest, for the Church a rest,
For that holy one whom God hath blest;
For her who though now opprest by woes,
The scorn of bigots, the mock of foes,
Shall rise from the world's sad funeral pile,
And upward mount with a holy smile,
Triumphant o'er all who spurn her here,
With the idle taunt and bitter sneer;
And despise the pearl of price unknown,
Which the God of heaven hath stamped his own.

VI.

Thou blessed of God, I know, I know,
That away shall pass time's busy flow;
That the verdant earth and swelling main
Shall haste to the void of chaos again.
But thou canst not die; upon thy brow
The symbol of life doth gleam e'en now;
The cross that pointeth to God above,
The cross that speaketh that God is love;
The pledge, though worlds from their base be riven,
Yet a rest for thee is reserved in heaven.

VII.

O yes, in that new and better sphere
Which shall at its Maker's word appear,
Whose radiant splendors burst forth the while
On the raptured saint of Patmos' isle;
There, there shalt thou be, a bride restored
In bliss to her still remembered Lord;
There, there shall thy tears forget to flow,
And thy heart no more a sorrow know:
For God shall be thine, to cheer and bless
With the joy of perfect holiness.

VIII.

A rest, a rest, O, 'tis pledged to all
Whose hearts shall obey their Maker's call—
Who ever have trod, and trod aright,
The path whose end is a home of light;
For all doth it ope its ready gate—
For all doth its ministering angels wait;
Seek it, O seek it, 'tis yours to-day—
The morrow may bear your hopes away;
Seek it, O seek it, that happy rest,
And still shall be yours the joy of the blest.

ION.

For the Churchman.

HOME YEARNINGS.

"Let me die at home."

Oh, once I thought it would be sweet to lie
Beneath the starlight of a southern sky,
Watching its beauty, while the odorous air
Lifted the tresses of my clustering hair,
And the soft flow of waters murmured near,—
But now, oh, now they are no longer dear.
Bear me away!

I thought the tendrils of my love could wind
Forever round the land my heart had shrined,
As 'twere, a thing all holy; that the streams
And vintage gleanings I had seen in dreams,
And the light sound of laughter, could enthral
My spirit:—now, now I can leave them all—
Bear me away!

And I have thought how blest it were to die,
And 'neath the shadow of those walls to lie,
Where ivy clusters, and the light of flowers
Weaves a soft halo round the vesper hours,
Of dewy brightness. To mine own loved home,
Now that the solemn parting hour has come—
Bear me away!

All the fond yearnings of my early years
Come o'er me now—I feel the parting tears
And stifled sobs of sadness come once more,
And farewell wavings from my native shore,
And the slow step of sorrow, and the eye
Straining its gaze the loved one to descry.
Bear me away!

And let me rest beneath the elm tree shade,
Within the shelter of the forest glade,
And look upon the shining rivulet pass
Like gleam of silver through the wavy grass;
My mother's voice; my sister's pleasant strain;
Oh, let me hear the household tones again—
Bear me away!

And let the prayers at which my young heart stirred
Like the soft fluttering of a nestling bird,
Be breathed again: they've come to me at night,
Soft as the dews on Hermon, and made bright
My hours of sorrow, hours when memory brings
From out her treasure-cells all sacred things—
Bear me away!

Oh, ere this heart is stilled, let me be borne
Where I may hear, on one bright Sabbath morn,
The hallowed chiming of mine own church bell
Float o'er the hill-top, up the quiet dell;
Oh, I would more!—its altar let me see—
Its anthems hear—its own blessed Litany!—
Bear me away!

From the soft clime I've loved, and from the flowers
Flushed with its beauty—from the olive bowers,
From the blue waters of its rushing streams,
From all the glories of this land of dreams
Bear me, O bear me 'neath my native sky—
At home, with mine own kindred, let me die!—
Bear me away!

J. C.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of God in company. DAVID.

Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Continued.)

That it is the duty of Christians to promote unity and uniformity among the professors of their holy religion, will appear from even a cursory reading of the New Testament. It is not my design to enter on a long disquisition of this subject, nor shall I produce many authorities to prove a point, the truth of which, I suppose, no well informed Christian will controvert. I shall, however, call the candid reader's attention to the divine prayer our blessed Saviour made for his disciples, and for all those who should believe on him through their word—*That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.* (John xvii. 20, 21.) And I would ask, Whether this prayer of Christ be fulfilled in modern Christians? Whether, in particular, the differences which subsist between the Church people and the Presbyterians be consistent with such a union? Whether it ought not to be the wish and endeavor of every good man to promote and accomplish it? And whether it can be done without some such coalition as is now proposed—some nearer approach to each other—some greater uniformity in their Church government and mode of worship, than at present subsists? The holy apostle St. Paul, also, writing to the Corinthians, (1 Cor. i. 10,) useth these strong and persuasive words: *Now I beseech you, brethren, by* (or in) *the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined in the same mind, and in the same judgment.* I ask again, Is this exhortation and earnest entreaty of that blessed apostle, regarded by modern Christians? Has it any more influence on their conduct than if it was written only in an old almanac? Do the different parties and denominations of Christians *all speak the same thing? Are there no divisions among you?* Are, for instance, the Church people and Presbyterians *perfectly joined in the same mind, and in the same judgment?* Every tongue must answer, *no.* There is, therefore, a great fault somewhere, and why should it not be corrected? Every one must say it ought to be done. Why then will not every one contribute his aid to accomplish it?

It appears from these authorities, that different denominations of Christians, living together in peace, and what is called charity, are not perfectly blameless; for, though this be beyond all comparison better than worrying and persecuting each other; yet, it does not come up to that union and uniformity among Christians, which our Saviour and his holy apostles have pointed out to us. It is undoubtedly much easier to lament, than to remedy those divisions which prevail among Christians. It is, however, a shame to them all, that there is so little of that charity, of which they all boast; that they all appear to think more of strengthening their own party, than of strengthening the Church of Christ, by promoting unity—*sameness of mind and of judgment* among the discordant parties, who all profess to worship the same God, through the merit and intercession of the same Mediator.

The author does not pretend to more charity than his neighbours, but he apprehends that his notion of that divine grace may be somewhat different from that which is commonly entertained of it. He, for instance, does not suppose that there is any charity in the opinion that all religions are equal, and one just as sure a road to heaven as another, provided a man be sincere in his profession. He presumes he has as great esteem for sincerity in religion as any man; but he cannot see how sincerity can make that which is wrong, to be right; or what is false, to be true. Charity will incline us to impute the errors of Christian professors to want of judgment, or of information—to any thing rather than to perverseness of heart: But charity can never make us think, and ought never to tempt us to say, *that* is *right,* which on deliberate judgment, we are convinced is *wrong,* whatever our opinion of sincerity may be. This would confound truth and falsehood, and take away that distinction which God has placed between them. The proper business of charity here, is to point out, not to approve, their errors; to endeavor to remove their prejudices, inform their understandings, and thereby enable their sincerity to make a better judgment. They who are continually repeating that we ought to have charity for those who differ from us, that sincerity is all in all, that Church people, Presbyterians, Independents, &c., &c., are all in the good road to heaven, provided they be sincere and honest, are ignorant people, and understand not what they say, nor whereof they affirm; they gabble by rote, and repeat what they think to be pretty sentences, because they have heard them, and thought they sounded well. St. Paul has given many characteristic marks of charity, but he does not say it is *blind,* and cannot see truth from error; nor that it is so very good natured and complaisant, as to confound them together, to please the squeamish affectation of tenderness and humility.

Leaving these people to the enjoyment, if they choose it, of their own crude notions of Christian charity, I shall take the liberty to go on in my own way; only beseeching them to take heed how they make the next step, which is to think that no religion is as good as any. For having confounded right and wrong, error and falsehood, what privilege have they to exclude from their charity the unhappy man who professes no religion? He too may be sincere, and live as uprightly as they who pride themselves in this figament of unbounded charity; he too may be as charitable as they are, and it is pity any love should be lost between them.

Understanding Christian charity to mean the heavenly disposition of doing *good* to all men, at all times, and on all occasions, according to our best ability—I suppose I have acted a real charitable part towards these very charitable people, in pointing out their misconceptions of that divine virtue: And I shall now, under the influence of the same benevolent principle, go on to finish this address to our fellow-professors of Christ's religion—the Presbyterians and Independents of the states of America—hoping that their candor and liberality will dispose them to take in good part what has been already said, as well as what is yet to come; and that their sincerity will incline them as strongly to abandon errors, now they are pointed out to them, as it has hitherto done to retain them.

In this coalition which I have proposed, it may be a matter of delicate hesitation, who shall make the first advance. Every man has a right to give his opinion in this matter, and consequently that right, in common with others, belongs to me also. Now there are some reasons which induce me to propose that the first overtures be made by the Presbyterians and Independents; and I hope, on mature deliberation, they will be thought to be just and strong ones.

1. They are the more numerous.

Now if there be any humiliation in taking the first step, which I do not conceive there is, it will be the less felt where there are many to bear it. There will also be the more merit in it; because it is the more extraordinary, and therefore meritorious, for a large body to concur in doing what they think is making a concession, than for a less number to do the same. But where is the humiliation of doing what is right? If a man be in an error, to continue in it is more dishonorable, and ought to be more humiliating to him, than breaking loose from it and returning to a better mind. But I conceive the matter may, with tolerable prudence, be so managed, as to prevent all appearance of abasement. There are now three bishops in the states. It is not improbable, that some of your clergy may have an acquaintance with one or other of them. There can be no impropriety in bringing a subject of such consequence into conversation. It would require no great penetration to form an estimate of his opinion and temper. If it did not succeed with one, I would try another, and the third; and if it did not produce happy consequences, my good opinion of those gentlemen would be greatly lessened. The same conduct might be tried with some of the more elderly and respected Episcopal clergy. That the issue would be favorable I can have no doubt. And indeed I would press it strongly on *them* to make the first advance, did I think they have the same chance of succeeding with you, that you have with them. Though I am not authorized to give an opinion for them, I am confident they would receive the proposal with joy, and do every thing in their power to ensure its success.

But why do I talk of first advances? This very address lays the matter open, and will, I hope, make it the subject of conversation, and then it will soon be known, whether it be like to succeed. We shall know too, should there be any difficulties, where they lie; and then, reasonable expedients may be found to remove them:

2. The Presbyterians and Independents departed from the Church, making a schism in it. It is therefore reasonable they should make the first advances toward a reunion. I know not how this reason can be evaded but on two grounds: one is, justifying the schism; the other is, that the local situation of both parties in this country takes away the imputation of schism. With regard to the first—if the schism made by the first Presbyterians and Independents be justifiable, the matter I have in hand is at an end; for the schism that was justly made, may be justly continued.

It is beyond my design to enter into a particular discussion of this subject. I shall therefore only remark, that no schism can be justified but on the score of sinful terms of communion. If the Church of England required sinful terms of communion, to depart from her was right—If her terms of communion were not sinful, to depart from her was needless, and consequently not to be justified. I have formerly heard a good deal said upon this subject of sinful terms of communion, and I know a great deal has been written upon it; and so there has upon the philosopher's stone. When these sinful terms are pointed out with precision, it will be time enough to attend to them.

The other ground, That the relative situation of the Church and Presbyterians in this country is such, as will take off all imputation of schism from the latter, is, I take it, untenable. It makes the unity of Christ's Church to depend on local situations and human establishments, with which it has nothing to do. Christ's Church is, and can be, but one: It may subsist in different countries, under very different circumstances. In one country it may enjoy human establishments—in another it may suffer grievous persecution. The forms of its worship, its rights and ceremonies, may vary. But if the different branches of this Church hold the true priesthood, government and faith, they are at unity, and can reciprocally communicate with each other, without any reference to their outward situation. But if a body of men depart from the government, priesthood, or faith of the Church, and set up in opposition to it, they break the unity of Christ's Church, whether the Church in the country where they make, or continue the separation, have, or have not, the benefit of a legal establishment.

As such a separation has been made, and is continued by the Presbyterians and others, it is their duty to take the first step towards reconciliation, that so the breach of unity in Christ's Church which they have made, may be healed, as speedily and soundly as possible.

3. It is reasonable that the Presbyterians and Independents should make the first overtures to a junction, because the Church Episcopal does not stand on such ground as to be able to come forward in the business, without some previous conditions. She supposes that the Presbyterians and Independents have departed from the true government of Christ's Church, and are essentially deficient in the matter of ordination. Unless the Presbyterians can be prevailed on to give up this point, all my labor is lost, and my hopes are at an end. It is disagreeable to me to say disagreeable things: but as I heartily wish for the union I have been proposing, and wish also that it may be more than nominal, even an union of heart and spirit, it is necessary this point should come fairly into view: candor, I trust, will guide my pen, but plainness of speech must be its companion.

Ordinations among the Presbyterians and Independents have originated either from Presbyters of the Church of England, or from the people of their congregations, or from both. If the people have the power of ordination, it must be in consequence of some commission from Christ, because from him all such power must come. Where to find such a commission I know not; and I think I have been a pretty careful reader of the Bible. If it be said that this power of ordination belongs to the congregation collectively, as a body of Christians, I ask, whether to the women as well as the men? Whether this power is so peculiar to the congregation collectively, that it ceases if one be absent? or, whether it resides in the majority? Whether this power be so volatile that it evaporates and is lost, as soon as the congregation breaks up? If so, how is it again recovered? Or, does every one carry home a particle of it, and occasionally bring it back to the common stock?

I have sifted and considered this matter every way, and can make nothing of it. *Nil dat qui non habet*—no man can communicate a power to another which he does not possess himself. So that after a man is ordained by the whole congregation, or by any part of it, he is no more a minister of Christ than he was before.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I presume that "Liturgy" regards himself as "the General Convention," as he appears to expect their condemnation of the Standard Prayer Book to be as certain as his own. For myself, I know not what that body will do; but I maintain that if they condemn the Standard, for the corrections of the Institution Office, they will act both gratuitously and inconsistently. Gratuitously, because the Standard has been examined and re-examined by dissatisfied persons and competitors, and with a publicity and keenness only short of ——; and it thus is *known* to be more accurate than any other copy is *known* to be; not reckoning the corrections just referred to. And inconsistently, because the Prayer Book has already and repeatedly been altered, in substance, on the same amount of authority that made these corrections. In 1826, *one General Convention* altered, in substance, a Communion rubric, and allowed *new* hymns to be sung in that service. In 1832, *one General Convention* altered, in substance, a rubric in the Office for the Consecration of a Church, and allowed a *different version* of part of a Psalm to be sung on such occasions; and if, as a matter of convenience, that body should direct the two metrical portions to be printed *in* that Office, this new version would, of right, appear there without a second action upon it. Just in the same way, and on the same principle in 1832, *one General Convention* abolished, in substance, so much of the Institution Office as relates to Associated Rectors, by exscinding those words from the canon, without the authority of which canon that Office cannot be used. It was in 1832, that the Office was thus changed *in substance;* and at any time since it was competent for any General Convention to order the corresponding change *in words;* but it was passed over, probably forgotten. When, however, the committee on the Standard Prayer Book, to whom was delegated the authority of the Convention,—when they came to examine the book closely, it was *their duty* to free it from this dead letter.

The other change in the Institution Office is the omission of the word "state" in the phrase "state or diocese." Now, sir, this word was left out of the canon in 1832. And in 1835 and 1838, it was studiously and completely exscinded from the whole Constitution. Who then will blame the committee for leaving it out of the Office named? If "Liturgy" deem it an use of the 'strong hand,' I reply, that the adhesion of the word, after all that had been done, was too weak to require any 'strength' to remove it: and further, I will ask him, whether he knows of any suggestion having been made to the committee to use the 'strong hand' in changing "minister" into "priest" in one of the rubrics, and "priest" into "minister" in another, without any action whatever, in either case, of the General Convention? It is known that the 'strong hand' has been used, and beneficially too, in the emendation of the authorized English Bible,—also in our Hymns, in 1826.

To return to the erasure of the words "Associated Rector." The Constitution protects the Prayer Book from alteration except by *two* General Conventions. But where any part of that book refers to the Metre Psalms or Hymns, or depends on the canons, all which may be changed by *one* Convention, it is so far alterable at any one session of that body.

TYPE.

May 1, 1841.

P. S. Will you do me the favor, Mr. Editor, to insert a short piece of mine, from a late Episcopal Recorder?

Please also to say to my dear friend, E. B., of P., that the three corrections he suggests for the Standard, are all right in that book, and were so before the plates were corrected by the committee. He must have been misled by some impression which he has mistaken for the Standard.

From the Episcopal Recorder.

Messrs. Editors,—Of the twelve corrections of the Standard Prayer Book made by the Messrs. Raynor, and published in your last, seven are good, four void, and one insignificant. Of the seven good, four were in our former Standards. The whole seven will be amended in an edition of the Standard book soon to be published by the Ladies' Society. It is remarkable that the Office for Consecrating a Church should all along have been dated September, 1799, instead of June. In Selection 1, the inscription is rightly "from Psalm 19," as part of verse 13 is omitted. The "Amen" in the two baptismal services is rightly in the Roman character, as it conforms to the letter of the Offices, which is no more to be controlled by wrong custom, than was a clear rubric by the wrong custom, before 1835, of the people's *not* repeating the Lord's Prayer with the minister, after the first use of that form. And in consecrating the eucharist, it should obviously be either "hand" or "hands" throughout, not the two intermixed, as in the English books and our former Standards; and I think the committee acted wisely in selecting the latter.

If the book of the Messrs. Raynor will come out of the ordeal of a competitor as little hurt as the Standard has out of theirs, it will be "marvellous" perfect. Stronger testimony to the accuracy of the Standard, in which were 1700 corrections, could hardly be asked. Only seven mistakes left, and they unimportant!—and they will all be rectified in a few days.

TYPE.

P. S. There is another strange matter about the dates of the office for consecrating a Church. Bishop White says it was "ordered" in September, 1795; while the Journals make no mention of it in that year, but record its passage in June, 1799. See Bishop White's Memoirs, P. E. C. p. 25, first edition; p. 30, second edition. Also Bioren, p. 174.

To the Editor of the Churchman.

Reverend and Dear Sir,—In the Episcopal Recorder of April 3d, just come to hand, I was sorry to see a coarse attack made upon you by the Bishop of Ohio, for your rather contemptuous allusion to his work on "Oxford Divinity." I say "sorry," because the issue of a controversy thus provoked, must be disastrous to the literary reputation of the Bishop; inasmuch, I venture to say, as there has rarely been published a theological book so rife with partisan unfairness and gross misrepresentation as that. I will not accuse the Bishop of intentional dishonesty; but only that he is so much under the influence of his prejudices, that he cannot state his opponent's sentiments fairly, or accurately discriminate between the arguments which he attempts to refute and his own unauthorized assumptions of their meaning. I think, therefore, Mr. Editor, you did not hazard your reputation for sagacity, when you asserted the Bishop's "utter incompetence to point out the errors, if any there be, into which the Oxford Divines have fallen."

I know well, that you need not the help of others in your defence against the attacks of Bishop McIlvaine, or any one else; but, inasmuch as he "leaves you to such reward as the Christian and gentlemanly spirit of the clergy and laity of the Church will abundantly accord to you," I, for one, will give my testimony to the ability and integrity with which you have conducted "The Churchman;" and I hesitate not to think, that a large proportion of the Episcopal clergy in these United States unite with Bishop Onderdonk in his recommendation of that journal.

It is not my design, in this communication, to discuss the doctrine of justification by faith, but simply to consider the authority of the Bishop's work, and the degree of credit to which it is entitled for candor and veracity.

It may be, as the author says, that "the Preface," to which you confined your strictures, "furnishes not the least idea of the mode of argument pursued in the rest of the work;" but I assure you, his egregious want of fidelity in representing the views of others, by garbled extracts from their writings, is even more manifest in the body of the book than in the Preface: and this is all the point I have to do with.

I shall trouble you with only two instances of "Gambier Romance," which will be enough to condemn the book on the Scriptural rule, "in the mouth of two or three witnesses," &c. On p. 244, Bishop M. takes up the article of sin after baptism. He first presents the Romish doctrine, "that sin committed after baptism cannot be forgiven, except through what they call 'the Sacrament of Penance.'" His object then is, to show that "Dr. Pusey is precisely in the difficulty for which this Sacrament of Penance was invented." In the following paragraph we read as follows:—

"Dr. Pusey informs us, that there are some points connected with this head, on which he and his fellows in doctrine 'differ more or less from each other.' One is this: 'Whether or not baptism, besides washing away past sins, admits into a state in which, for sins henceforth committed, *Repentance* (Query—*Penance?*) *stands in place of a sacrament,* so as to ensure forgiveness without specific ordinance; or whether the full and explicit absolution of sin after baptism is *altogether put off till the day of judgment.*'"

Now, Sir, turn to Tracts for the Times, No. 76, and see who are his "*fellows in doctrine,*" with whom Dr. Pusey is associated. In this Tract is given a *Catena Patrum,* or "Testimony of writers in the later English Church, to the doctrine of Baptismal Regeneration." The list of authors is 41, including Jewell, Hooker, Andrews, Taylor, Barrow, Beveridge, Scott, Sherlock, Waterland, Pearson, Potter, *et al.* Dr. Pusey, or whoever wrote the Tract, in the first paragraph of the Tract, clearly states "two positions, which are certainly held by every one of the authors of the passages" quoted by him. He then goes on to say:—

"There is a variety of questions connected with the subject, beyond the two positions above set down, on which the writers under review differ more or less from each other, but not so as in the slightest degree to interfere with their clear and deliberate maintenance of these. Such, for instance, as the following:—Whether grace be given in and through the water, or only contemporaneously with it. Again—Whether baptism, strictly speaking, *conveys* the blessings annexed to it, or simply *admits* into a state gifted with those blessings, as being the initiatory rite of the covenant of mercy. Or, again, whether or not baptism, besides washing away past sin, admits into a state in which, for sins henceforth committed, repentance stands in place of a sacrament, so as to ensure forgiveness without specific ordinance; or whether the Holy Eucharist is that ordinance; or whether the full and explicit absolution of sin after baptism is altogether put off till the day of judgment. Or, again, there may be difference of opinion as to the state of infants dying unbaptized. Or, again—whether regeneration is an instantaneous work, completed in baptism, or admits of degrees of growth. Or, again—whether or not the Holy Spirit can utterly desert a soul once inhabited by him, except to quit it forever. Or, whether the change in the soul made by baptism, is indelible, for good or evil; or may be undone, as if it had never been. Or, how far the enjoyment of the grace attached to it is suspended on the condition of our doing our part in the covenant. All these are questions, far from unimportant, but which do not at present come into consideration," &c.

After reading the above, we see that Dr. Pusey's object was, to show that all the authors quoted by him certainly agree in the two positions which he lays down on the subject of baptism, (not "sin after baptism,") while, at the same time, they "differ more or less from each other," on a variety of questions connected with the subject, beyond the two positions aforesaid. These questions of difference he then enumerates.

We see also that Bishop M. arbitrarily detaches two of these questions from their order, putting *penance* in the place of *repentance,* and positively assumes that they are the peculiar opinions of Dr. Pusey or his associates.

If this be doing Dr. Pusey justice, where did the Bishop learn his code of morals? and if that catalogue of 41 worthies be "the fellows" of Dr. Pusey, with whom does the Bishop symbolize?

On the same page, in a note upon the above extract, there is another mutilated quotation from the Tract on Purgatory. Please read the note, and then turn to the Tract itself, (p. 517, American edition,) and you will at once perceive that the Bishop, by forcing four lines from their context, has surprisingly distorted the author's meaning, almost to its opposite.

For another example, of still grosser perversion of truth, turn to the Bishop's article on Purgatory, p. 265. The Bishop first quotes a part of the Decree of the Council of Trent on the subject, and then adds the first two lines of the Oxford comment upon it, (See Tract 79, p. 517,) viz: "Taken in the *mere letter,* there is little in it against which we shall be able to sustain formal objections." The Bishop hereby gives the reader to understand that the Tract assents to the doctrine as held by the Romanist; whereas, by reading the whole paragraph from which the candid Bishop has filched the two lines, we see that it is "*toto coelo*" from any such thing.

The Tract gives the reasons why there is no positive objection to the *mere letter of the Decree,* and then goes on to say: "So much as to the *letter* of the Decree; but it is not safe to go by the letter; on the contrary, we are bound to take the universal and uniform doctrine taught and received *in* the Roman communion, as the real and true interpreter of words which are in themselves comparatively innocent. What that doctrine is, may be gathered from the words of the Catechism of Trent, in which the spirit of Romanism, not being bound by the rules which shackle it in the Council, speaks out." The Tract then quotes from that Catechism, and also from Bellarmine, and says: "A painful light is at once cast by these comments on the Synodal Decree. 'There is a Purgatory' in the Decree, is interpreted by Bellarmine, 'there is a sort of *prison;*' and by the Catechism, 'there is a purgatorial *fire.*' And whereas the Decree merely declares that souls are '*detained* there,' the Catechism says they are 'tormented and cleansed.'" So much for "the admission" of Romish purgatory by the "Oxford system!" The Bishop next proceeds, in his own peculiar way, to pick out a few lines from another paragraph of the Tract, and labels the sample as "the reason in its own words," why the Tract harmonizes with Popery. My limits will not permit me to quote the whole passage from which the Bishop takes his excerpt; but if you will compare the paragraph (p. 517) with the garbled extract in the Bishop's book, (p. 266,) you will see that the said "reason" goes to prove quite a different thing from purgatory; even a principle, which the Bishop cannot contradict except against all human experience, and the general tenor of Scripture.

Indeed, Sir, I marvel what must be the organization of the Bishop's critical olfactories, that he can smell the fires of purgatory in the ablest Tract *against* that Romish doctrine ever written; and I am bold to say, he will succeed in proving his assertions only by the same process that Dr. Miller finds Presbyterianism in the Ancient Fathers. What that process is Dr. Cook can tell him.

I am grieved to speak thus harshly of the work of a Bishop of the Church, but I am constrained to do so, by a sense of justice to an injured body of divines for whom I have the deepest reverence. I do not complain that he publishes his opinions against the so called Oxford Divinity, if he thinks it dangerous to the interests of religion; he may do so in one book or twenty, without offence to me, so long as he is fair and impartial. I respect his office, and would not write a line against what I might think his mere errors of opinion. But the "*argumentum ad verecundiom*" will not prevent my stoutly protesting against any positive falsification of the views, or misrepresentations of the statements, of the Oxford Divines, whether published by Bishop M. or any other man. So long as he conducts the controversy in a fair and honorable manner, his office will protect him from attack. But when he descends from his Episcopal elevation, to pervert the declared opinion of others, he cannot be surprised if his mitre does not entirely shield his head from "the precious balms" of even an insignificant presbyter like myself; though I only aim to "smite him friendly, and reprove him:" nor do I fear, as the editorial *stuff* of the Recorder predicts, that such a course will throw the Church "into convulsions and schism," any more than it did in apostolic times, when St. Paul "withstood Peter to the face, because he was to be blamed." VERMONT.

Low Sunday, A. D. 1841.

For the Churchman.

Mr. Editor,—There is a rubric illustrative of the reverence which the Church cherishes for the consecrated elements of the Eucharist, even those which remain after the regular solemn participation of them, which seems to be too little regarded. I refer to the required disposal of "any of the consecrated bread and wine" which may remain "after the communion." There are two directions respecting it. The first is, that "it shall not be carried out of the Church." How many of our clergy, who would repel the charge of being wilful violators of the laws which they have vowed to obey, do wilfully and habitually violate this one? The second direction is, that "the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same." I am sure, Mr. Editor, that many a devout and pious heart must have been often pained at the little of *reverence* with which an intended compliance with this rule is generally accompanied. I would have all who would see these pious provisions of the Church carried out in a most devout and beautiful way, enjoy a communion service in All Saints' Church in this city. That—although I am not a parishioner there—was my privilege last Sunday. I do not like wandering as a habit; but an occasion of special solemnity, like the ordination held last Sunday at All Saints,' will, I trust, be an allowed exception. After the silent prayer which followed the blessing, the communicants remained quietly seated. The wardens approached, received the remaining consecrated elements from the hands of the Rector, and handed them to the communicants as they sat in their pews in silent meditation. A perfect quiet pervaded the Church while the sacred symbols were thus partaken of. The return of the holy vessels, by the wardens, to the Rector, indicated that the Church's godly counsel had been fully obeyed, and the congregation separated.

I was glad also to observe, on this occasion, another rubrical compliance, which, I am gratified to learn, is beginning to prevail. The Bishop (who was the administrator) placed upon the table, at the proper time, the bread and wine for consecration; they having, in order to the observance of this solemn and significant ceremony, so clearly enjoined, been previously placed on a small side-table, or prothesis. How can our clergy, who profess even strictness in canonical and rubrical observance, so completely violate a solemn ordinance of the Church, as to allow the elements to be placed on the altar by Warden, Clerk, Sexton, or any other lay-official, or to place them there themselves, otherwise than as directed by the rubric? ALTARE.

For the Churchman.

AN OBJECTION TO THE LITURGY.

It is said, "that in the perpetual repetition of the same forms, there is a painful monotony, which soon wearies and tires an audience. And hence, to secure attention, the language of our devotions must be varied." This objection is obviously founded in a misconception of the nature and design of prayer. What is prayer? Does it consist in words? No! but in desires, in devout aspirations, in an effort to elevate the soul to God. What is the design of prayer? To arrest the attention of an audience? To arouse their feelings by a powerful, eloquent, novel, and varied appeal to the heart and conscience? This is the design of preaching, but surely not of prayer. When supplicants bend their knees before the throne of God, it is simply to give utterance to the feelings of a devout heart. They are addressing God, not man; hence they reject with disdain all studied variety and novelty of diction. They ask of language nothing but the simplest expression of their desires, and when this is furnished, they ask no more. When a man is in the attitude of earnest entreaty, his thoughts are not upon words, but upon the thing sought. When a hungry child asks for bread, the eye of his mind is not upon the *language* of his petition, but upon the thing that his appetite craves. Hence the very simplest form of speech suits his purpose. And so often as his hunger returns, it will not unnaturally be accompanied by that same form of request. And never will the words of it become tiresome; for never are they the object of his attention. Again, if he feel no sensation of hunger, you may provide him with a thousand new and beautiful forms of petition that shall delight his ear and charm his fancy; but vain will be all efforts to make them the language of his heart—he cannot cordially ask, what he does not really want. So when a devout assembly, hungering for the bread of life, bow before the great Dispenser of blessings, their minds are not to be entertained by variety and novelty of diction; for their desires being eager and impatient to escape, rush into the very first channel which is opened. And if that be an old and wonted channel, so much the more freely do they flow. If that form of prayer which was prescribed by HIM who best knows the language of true devotion be offered, their hearts will as surely accompany it as the Great Searcher of hearts is competent to give them proper expression. If the pious forms of the Church be offered, in them their feelings will find a ready utterance, so surely as true devotion is always the same. And while the desires of a devout heart remain unchanged, the language which first gave them the most perfect expression, may remain unchanged also: for since pious, earnest desires are impatient to reach their proper object, they must always prefer that language which will afford them the quickest conveyance. Now if such be the language of our Liturgy, it will ever command the attention of the devout. But if an assembly have no devotion, all the charms of novelty will never allure their hearts to God. Let an extemporaneous petitioner summon to his aid all that is splendid in diction, all that is new and captivating in language, and he will only draw the attention of his audience *to himself*, and his own *away from his God*. The one will be engaged in a great *mental* effort, and the other in admiration of the performance; while he "who heareth prayer," is really forgotten by both. Such an expedient to win attention to an address seemingly made to Divine Majesty, is alike useless to the audience, and insulting to God. There is no *mode* of prayer in which an undevout assembly will heartily join: they must first feel the necessity, duty, and value of prayer; they must feel their infinite need of divine grace and mercy; then, never will they hear our fervent forms of devotion, that their hearts will not respond aloud, *Amen*. And the oftener they are heard, the more ready will be the response. The oftener these devout, comely forms, bear the heart to God, the more agreeable they become; for the current of pious, earnest desire, like running water, naturally prefers its accustomed channel.

Again: as the perpetual repetition of the same forms is the most natural way to express devout desires, so this perpetual repetition furnishes a true *test* of devotion. When we hear an eloquent extemporaneous prayer, replete with noble thoughts, clad in choice diction, and graced with a happy delivery, it indeed arouses attention and excites feeling. But then the same display of eloquence at the bar, or in the popular assembly, might produce the very same effect. The attention is indeed aroused; but is it fixed upon God, or upon the eloquent petitioner? The feelings are indeed excited; but are they excited with sorrow for sin, and sighs of contrition to HIM who *heareth* prayer, or merely elated with admiration of him who makes the prayer?

That such a prayer *may* produce genuine devotional feeling, is not for a moment doubted: it is only intimated that it often produces another feeling, that is mistaken for devotion. An unpremeditated prayer—by its novelty and eloquence—may create a high degree of animal and intellectual excitement, without raising the thoughts of the audience above its eloquent author. In such a case there is always a difficulty in determining the character and quality of the feeling excited. But in the use of our established forms, from which all displays of novelty, ingenuity, and every species of artificial excitement are excluded, there is no danger of a spurious, fictitious devotion. As the prayers are familiar to every mind—feeling can be excited only by the grace of God called down from heaven through their fervent petitions. Hence he who feels a lively interest in our old familiar forms, may safely conclude that he likes prayer for its own sake; while he who feels none, may conclude with equal safety, that he likes it only for its novelty—for the newness and variety of its diction. The one fixes his eye upon the *blessing sought*, the other upon the words through which it is sought. "*Words* are the counters of wise men, and the money of fools."

H. M. B.

Accomac, Va.

THE CHURCHMAN.

SATURDAY, MAY 8, 1841.

REMARKS ON THE "OXFORD THEOLOGY" *in connection with its bearing upon the Law of Nature, and the doctrine of Justification by Faith.* By VANBRUGH LIVINGSTON. New York: John S. Taylor & Co. Brick Church Chapel, 145 Nassau-street. 1841. 32mo. pp. 227.

The title of this book conveys so imperfect an idea of its contents, that the reader who has not seen it will probably be surprised to learn that it is devoted to an examination and refutation of the leading principle of Bishop M'Ilvaine's Charge on Justification as sustained in his Charge and in his subsequent work on "Oxford Divinity."

Mr. Livingston is a layman and a gentleman of liberal and educated mind, improved by travel and observation abroad, evincing a serious interest in the subject which he has taken in hand, but treating it rather as a general scholar than as a theologian.

We welcome such writers cordially to the arena of theological discussion; for although they may not express their views with professional accuracy, and may in some matters take unguarded positions, they are yet likely to be right in the pith and marrow of the question.

We have frequently pointed out to our readers the real issue on the subject of Justification; and pointed it out with the view to show that men are interested in it as citizens and civilians no less than as Christians and divines. The question, when disentangled from the webs of controversy, will be found to be *in genere*, Whether all men are enabled through the divine grace to yield an acceptable obedience to the law of the dispensation under which they live? And stated *specially* or with specific reference to the Christian Church, the question is, Whether all who are made members of the Church by baptism are enabled through the energy of the HOLY SPIRIT to yield an acceptable obedience to the Moral Law as set forth in the Gospel? If any member of the Church, lay or cleric, answers this question in the affirmative, he concedes all that we deem essential on the subject; and if in the negative, he must pardon us if we hold him to be an Antinomian* in his premises, and the abetter of doctrine which, in logical sequence and practical tendency, is subversive alike of social order and of Christian verity. The disputes about imputed or inherent righteousness, faith only, or faith and works, forensic or moral Justification, &c., &c., however useful in their place, are apt to create a fog which hides the gist of the matter from the view of common sense inquirers.

Mr. Livingston, and we suppose the like may be said of most intelligent laymen who have thought on the subject, sees that the system which discards obedience to the moral law as necessary to Justification under the Christian Covenant, is repugnant to reason and unworthy of ALMIGHTY GOD. In "the sum and pith of the question," we entirely agree with him: and while we regret to see an intelligent layman expressing his honest and earnest dissent from an Episcopal Charge, we regret still more to be compelled to say, that Bishop M'Ilvaine, by the extravagance† of his views, has laid himself and his order so broadly open to censure, that, with the best disposition to sustain the Church and her clergy without regard to personal or party considerations, we yet find it impossible to defend him.

From several passages in Mr. Livingston's book, it is plain, we think, that he is little acquainted with the state of feeling and opinion in the Church, and not extensively conversant with controversial theology. It is therefore the more gratifying to find him under the influence of unsophisticated and ingenuous good sense, arraigning Bishop McIlvaine for a manifest departure from the plain and literal meaning of the Articles and Homilies of the Church, and not a little curious to see him assailing his opponent with weapons borrowed from the London Christian Observer!

If Mr. Livingston had been familiar with the authors whose authority Bishop McIlvaine is so ready to claim, and had duly considered the circumstances of their times and the nature of the errors against which they wrote, he would have seen that the most of them are much more in his favor than the Christian Observer. For want of this consideration, we find Mr. Livingston rejecting the judicial use of the word justification, the doctrine of imputed righteousness, and the comparison of faith to a hand, and taking exception at some other things which are all susceptible of a good sense, and have been, in such sense, exceedingly valuable in refuting the errors of some of the Romanist theologians, and rectifying the abuses that grew out of them. We can assure Mr. Livingston and other intelligent laymen who may look into the subject, that none of the Church divines‡ whom Bishop McIlvaine has quoted in his Charge, would sustain him in his views respecting the use of the Law of God in the Christian Church, the nature of justifying faith, and the provisions and requirements of the New Covenant in order to justification.

We make the following extracts from Mr. Livingston's book:

"Bishop McIlvaine quotes a remark from Chillingworth which he considers as very important on this subject, and as being altogether in favor of his view of the justifying office of faith. It is briefly expressed, he says, 'in that sentence of Chillingworth, "Faith alone justifies, but not the faith which is alone."' For our part, indeed, we confess we do not perceive the force of the apothegm, unless it means, that it is only the living faith which is *always* in connection with works that justifies, but not that faith which is dead or alone without works. Nor can we, really, see any reason why so much stress is laid upon the above expression of Chillingworth in preference to the simplicity of the Church's words, unless, by the terms of *faith alone*, the bishop decidedly prefers that form and confession of doctrine which is adopted by those Churches who hold that believers are not justified by *faith itself*, but by the imputation of CHRIST's obedience to *their persons*.

"It is, therefore, always to be borne in mind, that the works of which we have spoken, as being essentially included and required by GOD in and on the part of the creature, are not the natural powers of man or his own mere doings in himself, according to the works of the law or of the flesh, but they are the incipient workings of a new creature according to the law of faith 'after the inner man.' These, then, are the works by which a man is justified, and by which, agreeably to the dispensations of grace, he will continue to be so, as long as he abides in that faith by which the sinner is made 'meet for the inheritance of the saints in light.' For these works, in their principle, belong to the same class with those of which the apostle James speaks when he asks, 'Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?' But if sinners are not justified by the holy principle of faith, which is a work of grace in them, from its commencement to its end, by what spiritual grace then, may we inquire, are they justified? And it is plain, moreover, that if we exclude from justification the works of faith, we necessarily put away also the influences of the 'Spirit of faith.' 'Ye see, then, how that by works a man is justified, and not by faith alone.'

"This personal imputation, however visionary and unreal, as it unquestionably is, but fatal in its tendency if carried out to its practical consequences, is called by Bishop McIlvaine 'the great Protestant and Gospel doctrine of Justification by the imputed righteousness of CHRIST.' We extract from his work on this subject the following passage:

'We have now presented a chain of testimony to the great Protestant and Gospel doctrine of Justification by the imputed righteousness of CHRIST; that righteousness consisting in CHRIST's *active* obedience in fulfilling the law, (i. e. of Sinai,) as well as in his *passive*, in suffering its penalty; that righteousness applied, embraced, or apprehended only by faith; and faith in this act, though necessarily a lively and working faith, and working by love, yet not effectual in this application of CHRIST's righteousness, *because* it is a virtue or works by love, but simply because it is the hand of an unworthy beggar reached out unto and taking hold on CHRIST.'

"Against such a faith as is described above to be the justifying faith of the sacred writings, we do most solemnly protest. What! 'the great Protestant and Gospel' faith to be called an ineffectual power in the application of CHRIST's righteousness, and that, too, 'because it is *the empty hand* of an unworthy beggar!' Is it not evident that this great error of Bishop McIlvaine, and which prevails with so many of the present day, in affirming that believers are not accepted and justified by the effectual imputation of faith itself only, but rather by a faith which is not effectual in its application of CHRIST's righteousness, 'simply because,' in their language, 'it is the *empty hand* of an unworthy beggar!'—is it not palpable, we repeat, that such a speculative form of doctrine can arise only from an entire misconception of the rtue and holy character of that peculiar gift and power of the Divine Being? Does not Bishop McIlvaine lose sight of the fact that it is the only hallowed and consecrated way by which CHRIST is formed in the soul of the believer, and in the very substance of his life? To us he seems to be strangely unaware, that it is a work of GOD himself in the renewed creature, enabling him to live and walk in CHRIST, and, from its beginning to its end, to look to Him who is its divine "author and its finisher." Bishop McIlvaine appears to forget that it is the gift of the Father to his Son, and through Him to his children, for His own mercy's sake, and 'good will to man,' wherewith He is pleased to give them that righteousness 'which worketh by love,' and to accept it from them to the praise of His own glory in CHRIST; and that it is his own free gift to his enemies by wicked works, but whom, although it is undeserved by them, He, nevertheless, makes willing and obedient in the day of his power. By our honoring faith, therefore, we magnify CHRIST and his merits, because it is the gift of GOD in him, to the praise of his name with the Father and the Holy Spirit. For all who are of faith are of GOD; and they honor him because they have his love shed abroad in their hearts. Nor is it, as is too often taught, *merely* the instrument of the believer's righteousness, but it is also its power and its substance. And surely we are not warranted in inquiring how it is possible that it can be at once the medium and the substance of our righteousness. We might with as much propriety ask how CHRIST can be at once 'the way, the truth, and the life?' Faith is, indeed, the righteousness of CHRIST; it belongs to him as an essential substance of his being, is inseparably connected with him, and cannot be conceived as being apart or alone from him;—it proceeds from and dwells in him, and is the 'mysterious cement of the soul,' which unites the Christian with his LORD, and makes him one with him, as the Father and the Son are one.

"The faith, therefore, that can exist in man without the actual presence of CHRIST in the heart, is not the faith spoken of in the sacred writings. It is not the faith which was once delivered, and lives only in CHRIST and in the living body which is His. To deem its presence possible without Him, or without the Church herself, or any of her true members in particular, would necessarily lead to the absurd and profane opinion that faith is a dead substance, and the Church a dead body. Well may the Oxford divines call it a 'most holy, most sacred, and most mysterious gift.' Such indeed are we in the clearest manner bound to account it by the word of GOD, being the living substance of all the spiritual and heavenly things which we hope for, and the only medium by which CHRIST and all good gifts with him are communicated;—as the power also in and with which they dwell in the believer, and the only evidence we have of those realities which are necessarily invisible to us in the present state of our being. This mystery, therefore, from its indissoluble connection with the Quickening Spirit, renders the whole undivided praise to Him, who is its author and finisher in man, and at the same time its preserver and its glory.

"Really it might almost be supposed that the bare statement of such absurd notions would in itself be a sufficient guarantee against their adoption by any unprejudiced mind, and that the attempt to refute them would be only giving them an importance to which they could not otherwise attain. But Bishop McIlvaine evinces so much zeal in the enforcement of these opinions, that he evidently views them as of the most serious consequence to the cause of our most holy faith; and his work, coming, as it does, '*ex cathedrâ*,' and professing to declare distinctly and exclusively the doctrines of 'the Protestant Episcopal Church in the United States,' is likely to attract and conciliate many who may not be aware of their inevitably dangerous tendency.

"The weight and authority of Bishop McIlvaine's office render it still more necessary to caution the public against the errors of his theological system. We hold that it is the duty of laymen professing a membership with the same Church, not to give way, 'no, not for an hour,' to one who 'seemeth to be somewhat,' even 'a pillar' in the Church, whenever they conscientiously believe that a fundamental truth of their most holy and most Christian faith is involved in the subject at issue."

* The term *Antinomian*, we believe, is commonly understood to designate men whose doctrine, both in theory and practice, is *professedly* licentious. But this view is exceedingly incorrect. The celebrated Tobias Crisp enjoyed a high reputation for learning and piety. Mr. Thomas Cole, the author of a popular and, in the bad sense of the word, an "evangelical" work on Regeneration, says of Crisp's "Christ alone Exalted" "I have found more satisfaction in it than in all the books in the world, except the Bible." Crisp's sermons were edited by the celebrated Baptist Commentator, Dr. Gill, who accompanied them with notes and a prefatory and highly eulogistic sketch of the author's life. The word, (*Antin mian*,) from *αντι against*, and *νομος law*, might seem naturally enough to mean one who denied that Christians are accounted just before GOD by an obedience to the law of the Gospel. To many, however, such a definition would be extremely offensive; but what definition they would substitute for it, consistent with its etymological import, it is not in our power even to guess.

† By *extravagant*, we mean that the views are beyond the range not only of the Articles and Homilies of the Church, and of the generality of her divines, but even of those divines of the Church who are reputed Calvinistic. The same disposition that leads us to avail ourselves of the authority of Davenant, Hooker, Beveridge and Usher, and which has led us to commend Bishop Meade's Tract on Confirmation, and his Sermon on Justification by Faith, would have made us reluctant to surrender Bishop M'Ilvaine, if we could have sustained him: but we could not.

‡ Bishop Reynolds and Bishop Hopkins might be an exception to this remark, but for the fact that they were not so much Church divines as *Presbyterians*.

ANTHONY WOOD tells us that Reynolds was some time rector of Braynton: "At length," he says, "the grand rebellion breaking forth in 1642, he sided with the Presbyterian party, (having long before that time been puritanically affected,) and in the year 1643 he became one of the *Assembly of Divines*, a Covenanter, a frequent preacher in London, and sometimes before the *Long* Parliament. In 1646 he was appointed by the Parliament one of the six ministers to go to, and settle in, *Oxon*, to preach the scholars into obedience to the said Parliament; afterwards one of the visiters to break open, turn out, and take possession, Dean of Christ Church, in the place of Dr. Samuel Fell, ejected, and Vice Chancellor of the University; at which time he became Doctor of Divinity by actual creation, and what not. But being forced to leave his Deanery in the latter end of 1650, because he refused to take the Independent *Engagement*, he retired to his former cure for a time. Afterwards he lived mostly in *London*, preached there and flattered Oliver and his gang; and after his death, being the Vicar of St. Lawrence in the Jewry, he did the like to Richard, and was the orator or mouth of the London ministers, to welcome that mushroom prince to his throne, 11th October, 1658. Also, when hopes depended on Monke's proceedings from Scotland, he struck in with him, and who more ready than he (Dr. Reynolds) and other Presbyterians, when he and they saw how things would terminate, and could not otherwise be holpen, to bring in the King, after his long exile, by using his interest in the city of London, where he was the pride and glory of the Presbyterian party. When the secluded members were restored to sit in Parliament, they restored him to his Deanery of Christ Church, on the 11th March, 1659, with hopes to continue there, and carry on the Presbyterian discipline. In May following * * he and Ed. Calamy, another zealous Presbyterian, were admitted his [Majesty's] Chaplains. * * In the latter end of June following, he being desired to leave his Deanery, to make room for an honest and orthodox man, he was in the next month elected * * Warden of Mert. College, choosing rather to have something than nothing. Soon after, upon the feeling of his pulse, the King bestowed on him the Bishopric of Norwich; which see he, willingly taking without a *nolo*, was, after he had taken the covenant, and had often preached against Episcopacy and the ceremonies of the Church of England, consecrated thereunto; * * By virtue of which bishopric he became an Abbatt, (a strange preferment, methinks, for a Presbyterian,) I mean Abbatt of St. Bennet in the Holme; which he kept (with great regret to his quondam brethren, whom he left to shift for themselves) to his dying day."—*Athenæ Oxonienses* ii., p. 420.

EZEKIEL HOPKINS entered Magdalen College in 1649, and afterwards became Chaplain of the College, "in all which time," says Wood, "he lived and was educated under Presbyterian and Independent discipline" He was applauded "for his elegant and dexterous preaching," but when elected to a parish in London, "the Bishop of London would not admit him, because he was a popular preacher among the fanatics." He found an admirer in John Lord Roberts; who, "hearing him accidentally preach, to his very great delight, made him first his Chaplain, and then Dean of Raphoe," Ireland, the bishopric of which was afterwards conferred on him by Lord Roberts' successor. Troubles breaking out in Ireland, this "Bishop Hopkins, of most venerable memory,*" left his see, returned to England, and "was elected minister of St. Mary's, Aldermanbury, London."—*Ib*, vol. ii, p. 647.

"The writer would take this opportunity of commending to the studious reader Bishop Reynolds' Treatises *on Sin*; *on the Law*; on the *Life of Christ*; (*in the soul of the believer*.) Bishop Hopkins' Discourses *on the Law*, and *on the Doctrine of the Two Covenants*; and Simeon on the *Law and the Gospel*."—*McIlvaine on Justification*, p. 130.

Comment is needless; but we are constrained in seriousness to ask, Is the Church of this day to take her tone from *Presbyterian* bishops?

* McIlvaine's Charge, p. 92.

We are desired to state that Bishop Otey, being unable to remain longer in New York, has appointed Mr. Thomas Browning his agent to solicit further contributions towards sustaining his school.

MR. JOHN HALL, a Candidate for orders in Pennsylvania, but supposed to be now residing in this city, is requested to send his address to Bishop H. U. Onderdonk, Philadelphia.

PUBLIC SCHOOLS.—We have read the report of the Secretary of State with satisfaction as far as relates to its general principles.

It has seemed to us from the first that the Legislature would be obliged to do one of three things: 1, divest themselves of all responsibility in the education of the youth of this city by devolving it on the municipal authorities; 2d, recognize the Trustees of the Public School Society, give validity to their acts, and empower them to proceed as functionaries responsible to the State and under her sanction; or, 3, provide for the distribution of the funds in such manner, "that every denomination may freely enjoy its religious profession in the education of youth."

The first course will be desperate.

The second is open to the charge of involving the establishment of religion (which is inseparable from education) by law; and therefore, however eligible in itself, is not likely to be adopted.

The third course is that which Mr. Spencer recommends, and is perhaps the best which the legislature can adopt, consistently with what the legal gentlemen, who have written or spoken on the subject, have agreed to regard as the first principles of the constitution.

Some of the features, however, of Mr. Spencer's system in detail, seem to us calculated to impede the equitable operation of the principle on which it is founded.

CHART OF HISTORY.—We take much pleasure in commending to the attention of our readers the Chart of Universal History recently edited by S. C. Goodrich, of Boston. The Chart represents all History under the image of the Stream of Time, and presents a picture of the rise and progress of nations, the founding of countries, states, cities, towns, &c., with a chronological selection of remarkable and interesting events, important inventions and discoveries, and celebrated persons in all ages, from the creation to the present time. It is on the basis of the original work by Professor Strass, but has been corrected and enlarged by the American editor, and furnished with an illustrative key.

The advantage of such tabular representations for the purposes of education, and of conveying to the minds of the young, clear and permanent impressions, is obvious. The present seems to us well calculated to accomplish this end. It is handsomely got up, and will be an appropriate ornament for a library. We understand it is in contemplation to introduce it into the District Schools. It would be found, we think, to benefit the pupils, and to facilitate the labors of teachers; and if so, the adoption of it by the schools of the state would be but a just encouragement of American enterprise.

"VERMONT."—Our warmest thanks are due to the able and fearless brother, who writes under this signature on our first page. God be praised that there are men in the Church, who think for themselves, and dare to speak what they think! The writer is, personally, a stranger to us; but one word of approbation, in his free and manly tone, is enough to compensate for all the "stuff" which ignorance and fanaticism can eject, and for all the miserable extenuations and apologies with which a timid and ambiguous friendship insults the cause which it would be thought to advocate.

We are free to say, that we have never read a controversial pamphlet that abounded with such manifest proofs, either of unfairness or ignorance, as the Episcopal Charge of Bishop McIlvaine. We do not accuse him either of ignorance or wilful unfairness; but we do say, that the extreme, and heterodox ground on which he has placed himself, cannot be sustained by an appeal to the standard divines of our Church, without either a misapprehension or a perversion of their meaning; of both which, a man who is in grain a Presbyterian may be unintentionally guilty. The Charge on Justification is a sufficient index to us of the character of the book on "Oxford Divinity;" and we venture to predict, that if "Vermont" continues the work which he has undertaken, our readers will find that we have spoken of Bishop McIlvaine in milder terms than he deserves. The recent attempt of that gentleman to involve us in odium, by connecting the review of his writings with another matter which has nothing to do with it, is not calculated to raise him in the estimation of candid and honorable minds.

THEODOSIUS (see the poetry on our last page) is a noble theme for the Christian painter or poet. The emperor had delivered up the people of Thessalonica, without distinction, to the slaughter of his soldiers. St. Ambrose addressed him a letter, combining the freedom of the Christian bishop with the submission and deference of the subject, in which he exhorts him to repentance for the massacre, and assures him that otherwise he shall not administer the Holy Eucharist in his presence, nor admit him to offer before his offering was acceptable to GOD. The emperor came to the Church, but St. Ambrose met him at the porch, and repelled him. Rufinus, a chief officer of the emperor, came to intercede for him, and received from Ambrose the reply which our correspondent has prefixed to his verses.

Bishop Hickes remarks, (*Dignity of the Episcopal Order*, p. 218,) that the "reproof of the Emperor Theodosius, and penance imposed on him by St. Ambrose, is approved by our Church in her Homily of the Right Use of the Church, part 2."

We are requested to call the attention of all concerned to the following regulations of the Education Board of the Education and Missionary Society of this diocese:

1. No Beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a Communicant of the Protestant Episcopal Church.

2. Every Applicant must produce a certificate from a Clergyman, stating that he is personally acquainted with said Applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every Applicant must produce a certificate from some approved Teacher, with whom he has studied, stating that his past progress in study has evinced great aptitude for learning, and great industry in application.

4. Every Applicant must produce the written consent of his Bishop, or if there be no Bishop, the ecclesiastical authority of his Diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board: and he shall subscribe such pledge accordingly.

5. Every Applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources, and the said Committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No Beneficiary of this Society shall be allowed to engage in teaching, or other employment which may interfere with his undivided attention to study.

7. No Married Man shall be aided by this Society.

8. Every Beneficiary shall report himself to the Education Committee, at least once in six months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board, to be held on the Saturday next preceding the annual meeting of the Trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st., to any whose cases have not been favorably acted upon at the above-mentioned meeting.

10. Every Beneficiary preparing for the Seminary must pursue his studies in some Literary Institution, or under some Instructer, approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two thirds of the amount which the Education Committee shall deem proper for the proposed Beneficiary.

The Board are in the habit of insisting strictly on the above rules.

It will be seen by them that no aid can be expected for the year commencing on the first day of October next, unless all the necessary documents are laid before the Education Committee in time for them to report upon them at a meeting of the Board, to be held on the 19th day of next June.

Present beneficiaries who wish their benefices renewed, must signify the same to the Education Committee in time for report to the Board as above.

The Rev. Edward Y. Higbee, 159 Chambers-street, New York, is Chairman of the Education Committee.

BAPTISMAL OBLIGATIONS; *or the Duties and Responsibilities of God Parents and Baptized Persons*. By the Rev. WILLIAM JACKSON. Philadelphia: Hooker & Agnew.

The title of this book speaks in its favor, it being next to impossible for a clergyman of the Church to write otherwise than well on the *Obligations* of Baptism, and the *Duties and Responsibilities* of its subjects. Baptism, says Mr. Jackson, is the Seal of the Covenant; and the "CONDITIONS" of the Covenant are "Repentance, Faith and Obedience." This is enough; and though Mr. Jackson says some things, the consistency of which, with this view, we do not clearly perceive, we can have no essential difference with any man who lays so solid a foundation. If the baptized infant is pledged to Repentance, Faith and Obedience, grace is given him to enable him to discharge the obligations, otherwise, education is a mockery. But grace is given; for as Mr. Jackson says, p. 59, the Holy Trinity are present in baptism, in an especial manner: "God the Father, to sanction and approve the act, and affiliate the young disciple; God the Son, to receive him, and God the Holy Ghost to descend with blessings of Heavenly Grace upon him." The grace given is the *principle* of the spiritual life, i. e., the fountain and origin from which all its acts and motives must flow, and through the energy of which, the baptized infant has the ability to repent or turn from sin, to believe the WORD and obey the laws of the new kingdom to which he is admitted. What, then, is wanting, to constitute baptized infants new creatures, or *bona fide* subjects of that new and heavenly kingdom, by whose Holy Spirit they are quickened, whose heavenly truths they are bound to believe, and whose laws to obey? And how can Mr. Jackson be certain, that by baptism, (p. 45,) "admission is obtained into the visible," and "*not* into the mystical or invisible Church of Christ?" Far more comforting are the words of the Homily: "Infants being baptized, and dying in their infancy, are by this (Christ's) sacrifice, washed from their sins, brought to God's favor, and made his children, and inheritors of his kingdom of heaven."

REV. MR. SMEDES' SCHOOL.

It will be seen from our advertising columns, that the Rev. Aldert Smedes still continues his labors in education. We sincerely hope that his advertisement may be the means of increasing the patronage which he already enjoys, and which he is so happily qualified to requite.

At a meeting of the Standing Committee of the Diocese of New York, held on the 1st inst., Mr. *Orlando Harriman*, lately an accredited minister of the Dutch Reformed Church, was recommended to the Bishop for Deacons' Orders, and Mr. *Charles S. Little* was recommended to be received as a Candidate for Orders.

The Rev. D. J. Burger having accepted an invitation to the Rectorship of St. John's Church, Cohoes, Albany county, N. Y., desires all letters and papers for him, directed to that place.

Bishop Onderdonk has received from the Wardens of Grace Church, Waterford, Saratoga county, the canonical certificate of the election of the Rev. George B. Eastman to the Rectorship of said Church.

ON HEROES, *Hero Worship, and the Heroic in History, &c*, by THOMAS CARLYLE, author of the French Revolution, &c. D. Appleton & Co., 200 Broadway,

Among the many valuable books which D. Appleton & Co. have lately published, this of Carlyle's is not to be forgotten. The author's religious principles are, we suppose, well understood, and are certainly to be censured. He is, however, a man of genius, and though given to affectation in his style, and often visionary and extravagant, says many things that deserve to be remarked and remembered. In connection with the present volume, we would advise the reader to pursue the admirable review of his works in the London Quarterly of September, 1840, the writer of which, while he ably exposes Mr. Carlyle's errors, does full justice to his genius.

TO CORRESPONDENTS.

We had hoped to insert "Melancthon" in the present number, but are obliged to defer it to our next.

"R. C." is also received.

"A Village Rector" will accept our thanks: and will, we hope, gratify our readers.

"C." and "Z." in our next.

A FORM OF PRAYER,

Set forth by the Bishop of the Diocese of New York, to be used in the Congregations of said Diocese, on Friday the 14th day of May, 1841, the day recommended by the President of the United States to be observed as a day of Fasting and Prayer on occasion of the death of the late President.

¶ The Service shall be the stated Service of the Day, as set forth in the Book of Common Prayer, except where it is hereby otherwise appointed.

¶ Among the sentences at the beginning of Morning and Evening Prayer shall be the following:—

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim*. vi. 7 *Job*. i. 21.

¶ PROPER PSALMS.

Morning Prayer.—Psalms 39, 90.

Evening Prayer.—The Sixth Selection of Psalms.

¶ PROPER LESSONS.

Morning Prayer.—First Lesson. Eccl. xii.—Second Lesson. 1 Cor. xv 20.

Evening Prayer.—First Lesson. Isaiah xxvi.—Second Lesson. 2 Cor. v.

¶ Before the General Thanksgiving, at Morning and Evening Prayer, shall be said the following prayer:—

O GOD, who art the blessed and only Potentate, the King of kings, and LORD of lords, the Almighty Ruler of Nations, we, thy unworthy servants, do humbly present ourselves before thy Majesty, acknowledging our sinfulness, our dependence upon thee, our desert of thy righteous indignation, and the wisdom and justice of all thy dealings with us. Sanctify, we beseech thee, to all the people of this land, the dispensation of thy providence which has removed thy servant, who was placed in chief authority over us. Teach us to look to thee as the only source of protection and welfare to our country. Give us grace truly to repent of our sins, and in the faith and devotion of the Gospel, to serve thee the LORD our GOD; that thou, for CHRIST's sake, mayest look favorably upon us, according to thy gracious promises to a people fearing thee. Imprint on all our hearts a deep and habitual sense of the uncertainty of human life, and the strictness of the account which we must render at thy bar. And let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our GOD, and in perfect charity with the world. All which we ask through JESUS CHRIST our Lord. *Amen*.

¶ Here shall be said, in behalf of the family of the late President, the prayer "*For Persons under Affliction*."

¶ The Collects for the day.

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the LORD; and with whom the souls of the faithful, after they are delivered from the burthen of flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that

we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through JESUS CHRIST our LORD. *Amen.*

O MERCIFUL GOD, the Father of our LORD JESUS CHRIST, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O Merciful Father, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

The Epistle. 2 Peter, iii. 10.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

The Gospel. St. Mark, xiii. 33.

Take ye heed; watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

Communication.

MRS. LINCOLN PHELPS' INSTITUTE AT RAHWAY, NEW JERSEY.

Mr. Editor,—I beg the insertion in your valuable paper of the following account from gentlemen who attended the recent examination of the pupils of the Female Institute at Rahway, under the direction of the accomplished lady of the Hon. John Phelps, and her seven assistant teachers:

"The examination which took place on the 5th, 6th, and 7th inst., was the third public one of the Institute, and gave to the numerous attendants an intellectual feast not inferior to any previous one. The number of pupils is about fifty, and the familiarity of the young ladies with the studies in which they have been engaged during the session just finished, as evinced by the examinations in the respective branches of Natural Philosophy, Geology, Rhetoric, Algebra, Geometry, Astronomy, Moral Science, Logic, Criticism, and Intellectual Philosophy, together with the examinations in Latin and the French language, exhibited alike the talents of the young ladies, their gifted Principal and her competent assistants. These exercises were interspersed with singing, playing on the piano forte, and reading the compositions of the young ladies. Great attention is given to composition, and we wish we were able to append to this notice some of the young ladies' productions. The extensive attainments of the Principal, her various works on the subject of education, her long experience as a teacher, eminently qualify her for her station, and entitle her to an increased share of public favor and patronage."

A SUBSCRIBER.

INTELLIGENCE.

From the Spirit of Missions.

Missionary Notice—Foreign.—Dr. James Campbell, of Brockville, U. C., has been appointed a lay member of the Mission at Mardin, having it in view to receive ordination at a future date.

Missionary Notices—Domestic.—The Rev. Ashbel Steele has resigned his appointment as a missionary in Indiana, on account of ill health.

The Rev. E. B. Kellogg has resigned his appointment as a missionary in Georgia, and taken charge of the parish at Grahamville, S. C.

The Rev. S. R. Crane has retired from the station at Niles, Michigan, on account of ill health.

Domestic Treasurer.—James Swords, Esq., who has, since the organization of the Domestic Committee in 1835, acted as its Treasurer, (and who for several years before was the receiving agent in this city for the Society,) has been compelled by declining health to resign his office, to take effect at the end of the missionary year, in June. The Church owes Mr. Swords a debt of gratitude for his long and devoted services.

China.—The Rev. Dr. Boone writes from Macao, (Jan. 4,) that he had derived decided benefit from the cold weather enjoyed at that place. He had become impressed with the importance of removing the mission to Macao.

Athens.—The Rev. Mr. Hill is about to visit the United States after an absence of more than ten years. He may be expected to reach this country early in June.

Honolulu.—The Foreign Committee, considering the application for a missionary chaplain, as one having peculiar claims, determined so far to accede to it, as to insure the payment of one half of the annual expense for a given period, provided the use of the chapel and dwelling house, erected by the American Seamen's Friend Society, could be procured; and $150 per annum for three years have already been pledged by two individuals for the support of such a missionary. That Society, however, having recently appointed a chaplain for that port, no further steps will be taken by the Committee.

Annual Meeting of the Missionary Board, June 16.—The Rev. A. H. Vinton, rector of Grace Church, Providence, is the substitute for the Preacher of the Annual Sermon—the Rt. Rev. Dr. Elliott.

The Rev. John K. Marsden, A. M., has received and accepted a unanimous call from St. John's Church, York, Pa., to the rectorship of that parish, in connection with his former charge, of Christ Church, Huntingdon, and Christ Church Chapel, Petersburg. His address is still York Springs, Pennsylvania.—*Episcopal Recorder.*

Changes.—The Rev. A. G. Baldwin has removed to Auburn, where he is engaged in teaching a school.

The Rev. Seth Davis has relinquished his charge as Missionary at Bridgewater and Richfield, and accepted a call to the rectorship of Christ Church, Manlius, Onondaga county, and entered on his duties.

The Rev. A. Hull has resigned the charge of the missionary station at Oneonta and Otego, Otsego county, and entered upon his duties as Rector of St. Andrew's Church, New Berlin, Chenango county.

The Rev. Benjamin W. Stone has relinquished his charge at St. John's Church, Clyde, Wayne county, and accepted a call to the rectorship of St. Mark's Church, Penn Yan, Yates county.

Missionary Changes in W. N. Y.—The Rev. N. Watkins having resigned the station at Pierrepont Manor, Jefferson county, has been appointed to Cape Vincent in the same county, which has been separated from Sackett's Harbor, so that each is to form a station by itself. The Rev John Noble continues in charge of the station at Sackett's Harbor.

Confirmation.—Bishop Delancey visited St. John's Church, Canandaigua, on Easter Day, April 11th, when he preached, and administered the Holy Communion in the morning.

He preached again in the afternoon and confirmed *nineteen* persons, (one in private.) Prayers were read and the confirmation preface by the Rector, the Rev. Mr. Prevost. Large and very attentive congregations attended these services.

Maryland.—On Sunday, March 7th, in St. Paul's Church, Centreville, Bishop Whittingham admitted to the priesthood, the Rev. Henry Brown, deacon, rector elect of said Church, and the Rev. Frederick W. Boyd, deacon, rector elect of St. Paul's Church, Kent county.—*Gospel Messenger.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 1 Sands street.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE

City of Brooklyn. Second Sunday after Easter, and St. Mark the Evangelist, April 25, confirmed 63 in St. Ann's Church.

*** *The above was sent for insertion last week, and put in type, but accidentally omitted.*

City of New York. Third Sunday after Easter, May 2, in All Saints' Church, admitted Orlando Harriman, jun., to Deacons' Orders, and the Rev. Albert D Traver, Deacon, the Assistant Minister of the parish, and Principal of its Male Parochial School, to the Priesthood. Morning Prayer was read by the Rev. Anthony Ten Broeck, Rector of the Church of the Nativity, (who also presented the candidate for the Deaconate,) assisted by the Rev. Benjamin O. Peers, Secretary and Editor of the General Protestant Episcopal Sunday School Union, who read the Lessons; the Sermon preached by the Bishop; and the Candidate for the Priesthood presented by the Rector of All Saints', the Rev. Benjamin I. Haight.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county,* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county,* Institution. 8, Somers, *Westchester county,* laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county,* Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county,* Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county,* Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Christ Church, *Poughkeepsie, Dutchess county.* 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, *Westchester county.* 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Anniversary of this Society will be celebrated in St. Bartholemew's Church on Sunday evening next, the 9th inst, at half after 7 o'clock.

WM. MULLIGAN, Ass't Secretary.

May 5, 1841.

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of letters from the following persons, all *favorable*:—Rt Rev W R Whittingham, Rev Mr Woarts, in behalf of the other clergymen in Boston, Rev Dr Shelton, in behalf of his own and Rev Mr Hawks' congregation. The undersigned *assures* the other persons, from whom he has not received any reply to his Circular, that the *present* is the most gloomy time, in a pecuniary sense, that Michigan has *ever* known: and he hopes no brother will be unable to raise the small sum he has ventured to solicit from him

Ann Arbour, April 15, 1841. F. H CUMINGS.

☞ BISHOP OTEY begs leave thankfully to acknowledge the receipt of the following sums, contributed for the relief of the Columbia Female Insitute, Tennessee: Of Mr Jno Jay, $10. Member of Church, 1. Do by Dr Wainwright, 10 Do by Dr Seabury, 2 Young Man, (clerk,) by Bp Onderdonk, 2. Lady, by Rev Wm Richmond, 20. St Mark's Ch, by Dr Anthon, 120. Do by G C Anthon, 32. St Stephen's Ch, by Rev Mr Price, 166 56. St John's Church, Brooklyn, by Rev E M Johnson, 33. St Thomas' Church, by Maj Rapelye, 193 78. Miss Lorillard, by Dr Wainwright, 20. Jno D Wolfe, by Dr ——, 20. H D Cruger, by Dr Taylor, 10 Mrs Cadle, by Rev J D Carder, 5. May 4, Mrs Fish, by Dr Anthon, 25. Grace Church, by Dr Taylor, 310. Member of the Ch, by Rev Mr Peers, 1. May 5, by the hands of Rev A Ten Broeck, 7. From Dr Hawks, 100. Total, $1088 34.

Contributions may be made to the Rectors of parishes in the city of New York.

New York, May 5, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 28th inst., has received the following contributions, viz.

By the hands of Frederick H Stimpson, receiving agent at Boston, from a friend, for Missions to the North American Indians, $20. From the Missionary Society of St Matthew's ch, South Boston, $20. From the Missionary Association of St Paul's ch, Boston, for Western Missionaries, $12, for general domestic purposes, $132, per Charles H Parker, treasurer. From Missionary offerings of St Andrew's ch, Hopkinton, N H, per Rev M B Chase, rector, $16. From Mr. Amos Palmer, Butternuts, Otsego county, N Y, $10 By the hands of the Rev N W Monroe, rector of St Paul's ch, Vergennes, Vt, at the disposal of the Rt Rev Bp Otey, $30. From an officer serving in Florida, $10. By the hands of the rector, the Rev J A Backhouse, received from the disciples belonging to the congregation of Emanual ch, Warrenton, N C, $10. By the hands of James Howard, Esq, receiving agent, Baltimore, received from the Rev Dr Wyatt, for the aid of Rev F H Cuming's ch, Ann Arbor, Mich, $30. By the hands of Thomas Robbins, Esq, agent, Phil, from Miss Smith, being profits on sales of books, in Charleston, S C, for Domestic Missions, $5. By the same hands, from the Sunday school of Christ's ch, Reading, Pa, to aid in building a church in Jefferson City, Mo, under the charge of the Rev Mr Himmann, per Rev R U Morgan, $25 By the same, from Trinity ch, Southwark, Phil, for Domestic Missions, per Rev John Coleman, $100. By the same, from collection in Christ ch, Pottstown, Pa, $9, from the Sunday school of the same, $5, and from St Gabriel's ch. Berks co Pa, $6, to aid in the erection of a church in Jefferson City, Mo, under the charge of the Rev Mr Himmann, per Rev Geo Barker. By the same, from St John's ch, Norristown, Pa, for Domestic Missions, per Rev N Stem, $13 50. By the same, from "J," for Domestic Missions, per Wm Stavely, $10. By the same, from Lewis Berkly, Aldie, for Domestic Missions, $10, for Rev Mr Lamon's ch, at Evansville, Indiana, $20,—from congregation of St James' ch, Leesburgh, Virginia, for Rev Mr Lamon's ch, at Evansville, Indiana, $20, all by the hands of Rev G Adie. By the same, from W W Johnston, Esq, Princess Ann, Md, for general purposes of the Board of Missionaries, one half, $25. By the same, from St Thomas ch, Whitemark, Pa, Easter offering, per Rev Wm W Dicks, for Domestic Missions, $14 50 From W Griffith, Esq, Harrisburgh, Pa, for Domestic Missions, per James Peacock, Esq. $2. Total, $555.

JAMES SWORDS, Treasurer.

New York, May 5, 1841.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending May 6th, from the following individuals, viz.

J N Whiting, Columbus, O; H A Spaford, Cooperstown; P M at Richmond, Va; Belknap & Hamersly, Hartford, Con; P M at Pine Grove, La; Robins & Folger, Hartford; Rev E Ballard, Pittsfield, Mass, with remit; Rev W Staunton. Morristown, N J; Rev H Finch, Shrewsbury, N J, with remit; Rev J B Pratt, Guilford, Vt, do; E W Drury, Middlebury, Vt, do; M A Smith, Fredonia, do; H Look, Collinsville, Ill, do; Rev P T Babbit, Hudson; Wm Atwill, Norwalk, Con; L W Hall, Springfield, Mass; D Brunner, Baltimore; Rev G W Hathaway, Warren, R I; Rev Benj Hutchins, Mount Carmel, Ill; R S H George, Phil, 2 letters.

Packages have been forwarded from the Depository during the fortnight ending May 6th, as follows:

To J N Whiting, Columbus, O, sent to Gould, Newman & Saxton; H A Spaford, Cooperstown, care of E D Richardson, sent to D A Cushman & Co; Rev M P Parks, West Point, per sloop Intrepid; Rev P T Babbit, Hudson, per sloop Argus; Rev H Hollis, care of Mr A Adams, sent to Sheldon & Co, 93 Pearl street; Rev G W Hathaway, Warren, R I, care J H Cady, Providence, per steamer Massachusetts; D Brunner, Baltimore, sent to Mission Rooms; Boyd, Allen & Co, Waterford, Pa, sent to Williams, White & Co, 94 Pearl street, J A Wharton, Liberty, Va, care of McCorkle & McDaniel, Lynchburg, care of Joseph Gill, Richmond, per sch Ann Eliza; Miss C B Wallington, care of Mr David Rogers, Bassin, St Croix, per brig Isabella.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Amos Palmer, Esq, of Butternuts, Otsego county, for general disposable fund, $10. From St George's ch, Hempsted, Rev Dr Carmichael, Rector, monthly offerings, for Missionary fund, $6. From Christ Church, Gilbertsville, $6, and from St John's ch, Exeter, Rev John Hughes, Missionary, for Missionary fund, $3. Total amount, $25.

C. N. S. ROWLAND, Treasurer,
May 5, 1841. 55 Water street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following sum:

From "A Churchman" in Savannah, Ga, $5.

JOHN W. MITCHELL.
Treasurer of General P. E. S. S. U.

New York, May 5th, 1841.

CHURCH AT EVANSVILLE, INDIANA.

The Rev Mr Carder acknowledges the receipt of $5, from "C," for the benefit of this church.

Any further contributions handed to the Rev J D Carder at the Missionary Rooms, No. 281 Broadway, will be thankfully received. May 6, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Rev Robert B Croes, Freehold, N J, $1 50. Mrs John Webb, annual, $2. Cash, $1. Rev John Hughes, Missionary at Gilbertsville, Otsego county, $2. Mr A B, $5. Annual contributors, $6. Total, $17 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann-street, by
THOMAS C. BUTLER, Agent.

New York, May 6, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mr Japeth Bishop, donation, $5. Cash, $1. Annual subscriber, $3. Total, $9.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent.
At the Depository, 28 Ann street.

New York, May 6, 1841.

CALENDAR.

MAY.

9. Fourth Sunday after Easter.
16 Fifth Sunday after Easter, or Rogation Sunday.
17. } 18. } 19. } Rogation days.
20. THE ASCENSION OF OUR LORD JESUS CHRIST.
23. Sunday after Ascension Day.
30. WHITSUNDAY.
31 Monday in Whitsun-Week.

JUNE.

1. Tuesday in Whitsun-Week.
2. } 4. } 5. } Ember Days.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

168 Duane Street, Opposite Duane Park.

REV. ALDERT SMEDES, RECTOR.

THE SPRING QUARTER of this School will commence on the 9th May.

TERMS.—For boarding pupils, $250 per annum. The usual extra charges are made for the modern languages, music, and the other accomplishments. May 8—2t.

NEW ENGLISH THEOLOGICAL WORKS.

JUST RECEIVED, for sale by the Importers,
D. APPLETON & CO.
200 Broadway.

Sermons by the Right Rev. Bishop Sanderson, with a Life of the Author, by his contemporary, Isaac Walton, and an Introductory Essay by the Rev. R. Montgomery, M. A. Lon. Coll. Oxon, 2 vols. 8vo.

History of the Church of Ireland, from the Revolution to the Union, 1801, by the Right Rev. Richard Mant, D. D, Bishop of Down and Connor. Complete in 2 vols. 8vo.

A History of the Reformation on the Continent, by George Waddington, D. D., author of Church History, in 3 vols. 8vo.

Documentary Annals of the Reformed Church of England, being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c., from 1546 to 1716, with Notes Historical and Explanatory, by Edward Cardwell, D D., in 2 vols. 8vo.

Ecclesia Anglicana, Ecclesia Catholica, or the Doctrine of the Church of England, Consonant to Scripture, Reason and Fathers, in a Discourse upon the Thirty-nine Articles, by Bishop Beveridge, in 2 vols. 8vo.

Origines Liturgicæ, or Antiquity of the English Ritual, and a Dissertation on Primitive Liturgies, by the Rev. William Palmer, M. A., third edition, 2 vols. 8vo.

The Apostolicity of Trinitarianism, or the Testimony of History to the Positive Antiquity, and to the Apostolical Inculcation of the Doctrine of the Holy Trinity, by George Stanley Faber, M. D., in 2 vols. 8vo.

The Roman Schism, illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, B. C. L., in 1 vol. 8vo.

The Church of the Fathers, by John Henry Newman, B. D., 1 vol. 12mo.

A General View of the Doctrine of Regeneration in Baptism, by the Right Rev. Christopher Bethell, D. D., Lord Bishop of Bangor, 1 vol. 8vo.

The Two Books of Common Prayer, set forth by authority of Parliament in the Reign of King Edward VI., compared with each other, 1 vol. 8vo.

A History of the Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1558 to 1690, by Edward Cardwell, D. D., 1 vol. 8vo.

These two last mentioned works form a complete Documentary History of the English Liturgy, from the period of the Reformation down to the present time.

D. A. & Co. respectfully invite the attention of Ministers and others to their unique assortment of valuable works, which they offer on the most favorable terms.

(List to be continued.)

D. A. & Co continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.

May 9. tf

GOVERNESS WANTED,

IN a private family a short distance from the city, to take charge of the Education of three sisters between the ages of 7 and 15. One who is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Application either personally or by note to No. 8 Gold street.

May 9. 3t$

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane street, opposite the Park.

REV. ALFRED SMEDES, Rector. The summer quarter of this School will commence on the 9th of May. For particulars, apply personally or by letter to the Rector, at the institution. May 9.

PEW FOR SALE.

FOR SALE, a desirable Pew in St. Mark's Church, on the ground floor. Inquire of the Sexton, or at the Churchman office. May 9.

JUST PUBLISHED—HISTORY ILLUSTRATED.

A new and beautiful edition of a Chart of Universal History, represented under the image of the Stream of Time, and forming a visible representation of the rise and progress of all nations; the founding of countries, states, cities, towns, &c., with a chronological selection of remarkable and interesting events, important inventions and discoveries, and celebrated personages in all ages, from the creation to the present time, on the basis of the original work by Professor Strass. Revised, corrected and enlarged, with numerous American editions, and illustrative key. By S. G. Goodrich, of Boston.

This work is offered to the public, in the belief that it is a most valuable and convenient one for families and general readers, and especially for the young. It will not only serve as a Cyclopedia of History for reference, but it cannot fail of fixing history, biography, and chronology in the minds of those who frequently consult it, with all the clearness and permanency of knowledge derived from sight, the most active of our senses. Any one can understand that the seeing of a Lion, for instance, gives a more accurate idea and a more indelible image of the animal than any description can do.

This work applies the same principle to History, by presenting the story of the great family of mankind, under the image of a stream, dividing into branches as mankind divide into nations. It is the result of vast labor and research, and is not only a valuable storehouse of facts and knowledge, but it is also a beautiful and pleasing appendage to the parlor or library.

The work is engraved in the best styled of the art on two large sheets, and handsomely colored, varnished and mounted. Price $6, or handsomely bound for table consultation, in book form, $7. Published by

April 17. D. APPLETON & CO., New York.

EASTER TRACT.

JUST REPUBLISHED by the General Protestant Episcopal Sunday School Union, from the London Edition, *Matthew and Francis Preston, or the Benefit of Scriptural Instruction Illustrated,* in the case of Two Beloved Sons. By Matthew Morris Preston, M. A., Vicar of Cheshunt, Late Fellow of Trinity College, Cambridge, 48 pp. 18mo fancy paper. For sale at the Union Depository, 28 Ann-st.

April 24

REVIEWER REVIEWED,

OR Doctor Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, versus himself. By Philalethes. A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents. By

April 17 SWORDS, STANFORD & Co.

YOUNG LADIES SCHOOL,

NEWARK, NEW JERSEY.

MRS. CHAMBERS will open a Boarding School for a limited number of pupils, on the 12th of May.—the situation selected is retired and pleasant.

The course of studies will include a complete English Education, with such of the ornamental branches as parents may desire; great attention will be paid to the religious and moral culture of the pupils; and as it is psoposed only to receive Young Ladies under 14 years of age, it is hoped this plan will obviate those objections which many parents have to sending young children to boarding schools.

Mrs. Chambers has had much experience in tuition, having for ten years had the charge of a large school in England.

Terms for Board, Tuition and Washing, from $100 to $125 per annum. Music, Drawing. French, extra.

Circulars may be obtained from Mr. R. Gurley, and Mess. Swords, Stanford & Co, booksellers, Broadway; and Mr. Doyle, 188 Bridge st., Brooklyn.

REFERENCES:

Rev. L. P. W. Balch; Dr. Bartlett, Barclay street; Dr. Styles, Waverly Place; Dr. Hollon, Amity street; Mr. Samuel Thompson, Pearl street; Mr. Ward, Tenth street; Mr. Doyle, Brooklyn.

May 1. 3t

MISSES EDWARDS' BOARDING AND DAY SCHOOL,

NEW HAVEN, CON.

THE Summer Term of this school will commence on the 3d of May.

References. Rt. Rev. T. C. Brownell, Rev. Dr. Croswell, rector of Trinity Parish, New Haven.

April 24—6t

UNION HALL ACADEMY,

JAMAICA, LONG ISLAND.

HENRY ONDERDONK, JR., A. M., *Principal.*
JOHN N. BRINCKERHOFF, A. M., *Instructor in Mathematics.*

WILL re-open on Monday, May 3d. For circulars and other particulars, apply to Mr. E. Monroe, No. 172 Broadway, or to the Principal, (by mail, or in person,) at Jamaica. Communication with the city by stage and cars twice a day.

April 24 3t—$

MRS. LINCOLN PHELPS' INSTITUTE,

At Rahway, N. J.

THE Summer Term will commence on the 5th of May. May 1—tf.

SELECT SEMINARY FOR YOUNG LADIES.

Peekskill, Westchester Co., New York.

THIS establishment will be opened by MRS. RAINSFORD AND HER DAUGHTERS, on Monday the 3d of May, in the healthy and beautifully situated village of PEEKSKILL.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum*; for day pupils, in the senior class, $40; in the junior. $32.

The following will be *extras.*—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

BOARDERS will be required to bring with them bed bedding, and the usual appendages to the *toilette.*

PAYMENTS to be made quarterly in advance.

EACH young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

FURTHER particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

REFERENCES may be also made to the Right Rev the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

ST. MARY'S HALL,

Green Bank, Burlington, New Jersey.

THE BISHOP OF NEW JERSEY, PATRON.

THE Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the *Principal.* No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. GERMAIN, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

ST. MARY'S HALL is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. DOANE,
Bishop of New Jersey.

Riverside, Feb. 27, 1841.—5teow.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY, NO. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4	00
Prot Epis S S Books, No. 1, per hundred,		1	75
" " " 2,	"	2	00
" " " 3,	"	2	75
" " " 4,	"	5	50
Questions on the S S Books,	"	6	50
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Catechism No. 1, (Scripture Catechism,)	"	1	75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3	00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,		12	50
Catechism No. 4, (by Cuming,)	"	6	00
Lloyd's Catechism on the Evidences of the Bible,	"	4	00
Church Catechism,	"	1	50
Manual of Short Prayers for Children,	"	2	75
Duty to God,	"	0	50
Church Primer,	"	1	75
Sunday-school office of devotion,	"	3	00
Sunday-school Psalms and Hymns,	"	8	00
Harmony of the Creeds,	"	3	00
Questions on the Book of Common Prayer,	"	3	00
Collects from the Prayer Book,	"	3	00
Questions on the Collects,	"	1	00
Catechism on the Collects,	"	36	00
Epistles and Gospels from the Prayer Book,	"	10	00
Questions on the Epistles and Gospels, 2 parts,	"	10	00
Bible Companion, 2 vols.,	"	60	00
Quest. on St. Matthew, part 1, stiff covers,	"	12	50
" " 2,	"	12	50
" " 3,	"	12	50
" The Acts, 1,	"	12	50
" " 2,	"	12	50
" " 3,	"	8	00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent.
Union Depository, 28 Ann st.

New York, May 1, 1840.

EDUCATION.

THE REV. P. L JAQUES, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.

Hope, May 1, 1841. 2mo.

PRIVATE TUITION.

THE subscriber will have in a few days, one or two hours unoccupied, which he will devote to giving instruction to pupils at their homes, in the usual studies of an English education, and the undergraduate course at college.

JAMES J. ACHESON, A. M.

Apply at the residence of Mr. A. No. 3 Charlton-st. between the hours of 2 and 3 o'clock, or by note.

April 24 3t—$

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

OXFORD THEOLOGY.

REMARKS on the Oxford Theology, in connection with its bearing upon the Law of Nature, and the Doctrine of Justification by Faith, by Vanbrugh Livingston.

The above work will be published on Wednesday the 29th inst. by BENJ. G. TREVETT,
28 Ann-street, 2d story.

Early orders respectfully solicited. Ap 24-3t.

YOUNG LADIES SCHOOL, LITCHFIELD, CT.

MISS J. H. JONES will open a School for a *limited* number of scholars in this village, Wednesday, May 5th.

The boarding department being restricted to six or eight in number, will commend the plan to all who justly fear the influence of associations in large establishments, while a few daily pupils, it is believed, will have a tendency to keep up an emulation, which might languish in a school of an entirely domestic character.

Presenting peculiar advantages for physical education, an aspect of unrivalled neatness, great beauty of scenery, with an almost entire seclusion from business, few locations it is believed present so favorable a combination of circumstances for an object of the kind proposed, as Litchfield—the objection to its remote inland situation, being obviated by its present easy access in a few hours by rail road communication with New York.

The demonstrations of public confidence Miss Jones has received, in being called to organize and control a large Academy in the city of Rochester, subsequently resigned at the solicitation of several gentlemen of the highest standing in Geneva, Western New York, for the exclusive instruction of their own daughters, will evince her practical familiarity with the most liberal courses of instruction in the leading institutions of the country.

Most of the references are gentlemen who have confided young ladies to her care—the remainder familiar by residence with her qualification as a teacher.

TERMS for instruction in the English branches and board, including all contingencies, $175 per annum. Music, Languages, and Drawing, *extra.*

REFERENCES.

Albany: Dr. Wm. B. Sprague.
Union College: Prof. A. J. Yates.
Geneva: Henry Dwight, Gen. Swift, Hon. J. Sutherland, Judge Whiting, William Clark.
Litchfield: Hon. Truman Smith, Hon. Seth P. Beers, Dr William Buel.
New York City: Charles Butler, Esq, Meigs D. Benjamin, Dr. Vermilye, of the Collegiate Churches. 6t$ Litchfield, March, 1841.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13--yly

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

POETRY.

For the Churchman.

THEODOSIUS.

"The holy Ambrose, in a transport of divine zeal, exclaimed: "I tell thee, Rufin, I will not suffer him to enter the heavenly gates; and if he turn his power into tyranny, I will receive my death with pleasure."
Theodor. Ec. Hist. Lib. v. c. xviii.

And what are kings, and emperors, beneath the frown of him
Who sits enthroned amid the praise of saint and seraphim;
Of him who in his office high, a dread commission brings,
From God the mighty Lord of Lords, the sovereign King of Kings!

Ah, see him there, a suppliant, though royal, on his knee;
He bows in penitence and faith to heaven's most high decree;
Unhonor'd now his princely pride—untold his fair renown,
The sackcloth his imperial robe, and ashes pale, his crown.

And what availeth now his power,—the purple and the gold,
And all the trappings of his state and glory manifold;
Excluded from the Church's pale, nor gems nor crowns atone;
A poor, a shipwreck'd mariner, he kneels, unblest, alone.

He thinks of "something after death,"—e'en of a judgment day,
When crowns and earthly playthings all, shall sure be swept away;
He humbly seeks a kingdom then; ay, seeks for joys in store,
When heaven and earth shall pass away, and time shall be no more.

His petty kingdom of an hour, it doth not satisfy;
He seeks a treasure in the skies, a capital on high;
His palace-halls he knows are frail, and will not long endure:
He therefore seeks a building strong, that hath foundations sure.

But ah, the groans of martyrdom on every side arise;
The blood of slaughter'd citizens aloud for vengeance cries;
Against the fiat of his God, he's rais'd an impious arm;
"Touch not th' anointed of the Lord, and do his saints no harm."

The cry ascended quick the skies, while heaven was bent to hear;
It reach'd the ear of Sabaoth, the dread Almighty's ear;
Down from his living throne on high, he pour'd his judgment dire,
And now the sceptred tyrant shrinks before God's dreadful ire.

For this he bends in lowliness; his bishop he doth pray,
To shrive his guilty soul from death, from dark destruction's way;
He bows in suppliance at his feet, who holds the keys of heaven;
And makes confession of his guilt, and prays to be forgiven.

And well for him that here, in time, he pour'd his fervent prayer;
No hope is in eternity, there is no refuge there;
But here God's grace may be obtain'd, for this is praying ground;
Here mercy freely may be sought, and pardon may be found.

So touch'd with pity, God, by man, forgave the sinner's sin;
He open'd wide the heavenly gates, and let the stranger in;
So, God appeas'd, most peacefully he sat upon his throne,
Rejoicing that with earthly realms, celestial were his own.

But ah, this tale of royal wo, a moral surely brings;
Consider it, ye proud of heart; give ear, and hear, ye kings;
Your palaces and glittering thrones, are mouldering earthward fast;
The crown which Christ the Saviour gives, and that alone, can last.

A day is coming when the things, corruptible, of clay,
Shall be dissolved; the seas shall waste, the mountains melt away;
Be yours the joy a realm to own, a grateful song to raise,
When suns grow dim, when starlights fall, and worlds are in a blaze!

And know, moreover, peerless man, that in the light divine,
The tinsell'd gold hath lost its glow, the sceptre doth not shine;
An humble though a hearty boon, God asks, whoe'er thou art;
He asks the same of every one,—a broken, contrite heart.

One path alone, a lowly one, doth reach the blest abode;
There is no other path than this; there is no royal road;
The passage to eternal halls, remote, unseen, doth lie:
It is a meek and quiet vale, the vale humility.

Kings, princes, all, must walk that road, or never reach their home;
And why from everlasting doors, should they forever roam?
Their God is gracious; here in love his chosen herald waits,
And will to their believing souls, unlock celestial gates.

Then bow thyself in lowliness; drink, drink the bitter cup;
Assur'd that God, the Saviour, Christ, himself shall lift thee up;
Confess thy folly; cease from sin; before God's altar fall,
And own the monarch of the skies, the Sovereign Lord of all.

April 24, 1841. S. H. C.

CHRISTIAN EDUCATION;

A Pastoral Letter,

TO THE MEMBERS AND FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF TENNESSEE.

From Rt. Rev. James Otey, D. D., Bishop of the Diocese.

Dearly beloved brethren and friends:

Having been providentially hindered from paying you my customary Fall Visitation, it has occurred to me, that very probably this lack of service on my part might, in a great measure, be supplied, by addressing you in this way, upon some subject of Christian duty. There is a topic of deep personal interest to many of you, and one upon which my own thoughts have been intensely employed from the earliest period of my connection with the diocese: I refer to the subject of Christian Education. Much has been devised, a good deal attempted, and some little effected, in the way of providing seminaries of education, in various parts of the country, where the moral and religious training of our children would not be wholly neglected. But these institutions are not within the reach of all, and if on the ground of expense they were made accessible to all, still the employment of their aid, in preparing our offspring for the duties of life, presents but a choice of evils. The best regulated schools can exhibit an approximation only, to the discipline and training established in a well-ordered Christian family. No facilities which they offer for the acquisition of knowledge, can compensate wholly for the absence of parental care and supervision, in the inculcation of sound religious principles, and in giving a proper direction to the affections. God has distinctly and emphatically recognized this as a duty resting upon parents—to teach their children "all things that pertain unto life and godliness"—a duty which they cannot innocently devolve upon others, if able and competent themselves to its performance. "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart: and* THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, *and talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.*" Is it possible for the mind of man to realize a more impressive and rigid enforcement of duty? But to a positive command, Almighty God has wisely superadded the obligation of parental affection, urging upon us the duty of instructing our children as an interest very near to our hearts. Language would fail to give adequate expression to the feelings which bind every parent to his offspring. The affections of the heart go in advance of every attempted description here. It is a fire which may be smothered, but not extinguished. Coldness and indifference, and neglect, cannot quench the flame of parental love; time cannot make it burn dim—nor distance cause it to go out. It survives all other affections, and pursues its object, through all the paths of human misery—to every refuge which shame may seek to hide infamy and conscious disgrace—to every sink of iniquity and crime—to the prison-house of despair, and with tears bedews the grave even of dishonor! It is the voice of God speaking within us, with more effect than if it fell upon our hearing in the thunders of Sinai. It is a voice which no man can well despise, and if he even succeeds in closing his ears for a time against its monitions, he feels nevertheless, that he is periling interests, for the ruin of which, worlds gained would not make compensation.

The Church has also shown her sense of the importance of religious education, by incorporating among her offices, one designed especially to benefit the young—*the Catechism*—containing an admirable summary of Christian doctrine, and a statement of corresponding duties, which, for lucidness of exposition and comprehensiveness of detail, has rarely, if ever, been equalled, certainly never excelled.

We may add likewise, that under her immediate patronage, a Journal* has, for some years past, been published, combining experience, piety, and talent of a high order, in the furtherance of this great object, and seeking entrance every month into our families to give us friendly warning of our duty and to furnish help in the faithful discharge of it.

Now it is wonderful, that notwithstanding all this, so few parents engage seriously and constantly in the task of bringing up their children in the nurture and admonition of the Lord. I appeal to yourselves, and ask, do your daily pursuits prove that you feel that in the persons of your children you have committed to your care, immortal spirits, for whose destiny you are in any degree accountable? It cannot be that this inattention, to use the mildest term, originates in the want of parental affection. O, no! In one way your care and love of them is clearly manifested. Fixing the mind upon what concerns the health, beauty and temporal well-being of your children, no expense or labor is spared to make them all which fond and doting parents would have them. The bread of carefulness is eaten, and the midnight oil is consumed, and the early dawn is prevented, in the restless activity to make them rich. The depths of the ocean are sounded, and the bowels of the earth opened, to seek ornaments for their persons, while the aid of the living is invoked and the grave is despoiled of its tenantry to add to the stores of their learning, and make them accomplished in their professions. All this time their youthful energies are roused by rewards, and stimulated by various appliances, under the names of tokens of parental approbation, to make the utmost efforts to acquire knowledge, and outstrip their companions, in the race after earthly applause. O! when will some portion of their diligence and care be bestowed by parents, to make their children Christians! In the mean season, while this process is going on, no kind and friendly warning reaches either parent or child, admonishing him that pride, envy, jealousy and other hateful feelings, may spring up in the bosom and take the place of a virtuous and honorable emulation. Every effort seems directed to the single object of developing and strengthening the intellectual powers, while the education of the child as a moral agent is entirely forgotten or wholly neglected.

Such is the system of education which is generally pursued through the country. Nor is it at all likely that the system will undergo any material change for the better, so long as it is prosecuted with no higher object in view than the mere gain of a livelihood, or as the stepping-stone to some more lucrative employment.—How many teachers are there, out of the whole number employed within your knowledge, who feel themselves under any obligations to impart any instruction to their charge, upon the subject of their moral accountability? How many are there capable of doing this, even if they felt the obligation of duty resting upon them to make the attempt? Indeed, there are many, very many parents, who would seriously object to the giving of any lessons to their children in morals and religion, by those whom they employ as teachers. Almost the only questions for adjustment, ordinarily, when a teacher is to be engaged, concern the prices of tuition. A fact which proves conclusively that something is lamentably wrong in the views and practice which sustain the prevalent system. Such, in truth, is the general acknowledgment. But how do we act upon it? Instead of seeking for appropriate and effectual remedies, we go on to complain of each other—lamenting the growing evils of the times, and the increase of vice, immorality and irreligion among all classes.

It appears to me that the only certain way to prevent the continuance of this state of things, is to revert to "first principles"—to begin the education of our children at the time and place pointed out by God's laws and providence—that is, *at home and with the first dawn of reason.*—What indeed is more natural, than for a parent to answer the various questions which a child will ask respecting the thousands of interesting objects with which God has crowded the heavens, the earth, and the seas—and which so early and universally arrest the wondering gaze of childhood, fix its attention, and lead directly to the inquiry, who was their maker? And what is their design? Philosophy may not be wise enough to answer these questions, but religion is. She may say to a little child, and be understood when she replies, God is the maker of them all, and for his glory and the happiness of his creatures they were created. Now when curiosity is once aroused, and the opportunity is presented of leading the young and inquiring mind, "through nature up to nature's God," ought a parent, and can he, without guilt, extinguish, by a chilling indifference or by a repulsive profession of ignorance, the very spark which God has kindled in his child's bosom, exciting him to ask who is the author? And what is the object of all these wonderful works? We cannot conceive of a process more unnatural and cruel than this, or one more likely to destroy every germ of piety in the young heart, and make it the receptacle of every vile affection degrading to human nature; for the soul from which God is excluded will be possessed by the devil. Yet this is the course, alas! to which indolence, or something worse, prompts many a man, invested with all the solemn and interesting responsibilities of the parental relation.

It is easy to perceive, and I have no doubt that the fact is painfully realized by many parents, that if they neglect to avail themselves of that golden opportunity to impress the young mind with favorable ideas of God and our accountability to him, which is found in the natural docility and confiding dependence of a tender age, the intercourse between parent and child upon the subject of religion, becomes ever afterwards constrained and uneasy to both, and the confidence and influence which the parent might otherwise gain, is lost, never perhaps to be recovered. What sad and melancholy proofs abound in almost every household through the land, showing that the position which parents and children occupy towards each other upon the subject of religion, is of all things the most unnatural. The child will, for example, propound, without hesitation, question after question to his parent, respecting all the common occurrences of life—about traffic and trade—about the productions of the soil—about the characters of men and the measures of government. Conversation upon all these topics will be free, unrestrained, animated.—But let a question arise as to the duties of religion—let some younger member of the family, whom indifference and pretended or real ignorance, have not yet schooled to silence upon such subjects, ask, why is not God worshipped there, as perhaps, in some other family, and a check is put at once upon the free interchange of sentiment—silence pervades the circle, and you might imagine that a sudden and unlooked for announcement portending some dreadful calamity had spell-bound the whole family. This is an occurrence not unfrequent in houses where a decent regard is paid to religion, and where any disrespect to it or its professors, would be very remote from the thoughts and conduct. Nay, we have observed much the same thing in households professedly Christian. Now, we would ask, in view of the solemn responsibilities attaching to those furnished with the light of divine truth, why should such things ever take place? Why should not the same easy, confiding manner characterize the intercourse of parents and children on religion as on other subjects? The reasons are obvious, and cannot be mistaken. The parents have neglected to avail themselves of the well known docility of children, to win their confidence—they have not answered with readiness and interest their questions about God and our relations to him. The things of the world—its honors, pleasures, riches and emoluments—are the matters about which they "talked when they sat in their houses, and when they walked by the way, and when they lay down and when they rose up"—these the things which were "bound for signs upon the hands and which were as frontlets between the eyes"—these the things "written upon the posts of the house and on the gates"—and can it then surprise yourselves or any one else that there is so much distance and so much reserve between you and your children on the subject of religion, and on the other hand so much freedom of speech and manner about worldly things?

It is, indeed, wondrously strange, that in a concern in which the happiness of children is directly at stake, parents should show themselves so criminally negligent. God has made the child dependent upon the parent for the very means of subsistence in the beginning of life, and especially so for all information in reference to its relations and duties. What economy better adapted than this to produce mutual confidence? And to whom ought the child sooner and more naturally to turn for advice and direction than to a parent—to one from whom it had always experienced kindness and affection? And yet such is the unnatural state of feeling often existing between parents and children, that the former are not unfrequently the very last persons to whom the latter will apply for counsel and direction in matters of difficulty, when they themselves most feel the need of advice. How often is it the case, that the youth at school conceals from his parents a knowledge of the troubles into which he has been unintentionally betrayed, and to the very last, will apply to strangers for counsel rather than to his parents. We are free to concede that this fact is to be explained in part from an unwillingness to give pain to very dear friends. But much more, we fear, must be referred to the neglect of proper means to gain that confidence in early life which God intended should be established between parent and child.

If the mischief ended only in the production of a reserved and distant intercourse upon the subject of religion, it might perhaps call for the expression of a less regret. But this is barely the beginning of a long train of ill consequences. The order of nature and providence is perverted, and we may, therefore, certainly expect to reap bitter fruits. Children grow up uninstructed in the nature and extent of their duty to God and to the world. Religion or irreligion is presented to the mind as a matter for consideration, like a profession—a thing which may be embraced or not, as it may appear most likely to subserve present interests. The Deity, as an object of fear or love, has not been kept distinctly and habitually before the mind; and the child, without the restraining influence of such a principle, is permitted to take his random direction through life, too frequently where passion may direct or where wicked associates may lead the way in the career of folly and crime.

(*To be continued.*)

* Journal of Religious Education, New York, edited by Rev. Messrs Peers and Haight.

QUESTIONS ON THE PRESBYTERIAN SCHEME OF THE GOSPEL AND DOCTRINE OF BAPTISM.

1. Why do the Presbyterians teach, in plain contradiction to Holy Scripture, that Christ did not die for all mankind, but only for the elect?

Because the Confession of Faith and the Larger and Shorter Catechisms have so determined the case to be. (Conf. c. 3, § 6. Larg. Cat. 30.)

2. What do the Presbyterians say moved God to make choice of a certain number?

The mere free counsel of his own will and pleasure, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; they being predestinated unto life before the foundation of the world was laid, according to God's eternal and immutable purpose, and the secret counsel and good pleasure of his will; and all to the praise of his glorious grace. (Conf. cap. 3, § 5.)

3. What do Presbyterians teach concerning the rest of mankind?

The rest of mankind God was pleased, according to the unsearchable counsel of his will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice. (Conf. cap. 3. § 7.) Those ungodly men whom God, as a righteous Judge, doth blind and harden—from them he not only withholdeth his grace, whereby they might be enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin, and withal gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others. (Conf. cap. 5. § 6.)

4. What do Presbyterians teach concerning effectual calling?

Not exactly what our Lord taught when he said, "Come unto me ALL ye that labor and are heavy laden;" but, "all those whom God hath predestinated to life, and those only, he is pleased in his appointed and accepted time, effectually to call." (Conf. cap. 10. § 1.)

5. What do they teach concerning others, who are not predestinated to life?

Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved. (Conf. cap. 10. § 4.)

6. What do the Presbyterians teach concerning justification?

Those whom God effectually calleth, he also freely justifieth, by imputing the obedience and satisfaction of Christ unto them; and not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness. (Conf. cap. 11. § 1.) And thus they differ from St. Paul, who taught that Abraham's full faith in God's being able to perform what he had promised, was imputed to him for righteousness, and that it shall be imputed for righteousness to us, if we believe on him who raised up Jesus our Lord from the dead. (Rom. iv. 23, &c.)

7. What do the Presbyterians teach concerning adoption?

All those that are justified, God vouchsafeth to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God. (Conf. cap. 11. § 1.)

8. What do the Presbyterians teach concerning baptism?

That it is a sacrament of the New Testament, ordained by Jesus Christ, not only for a solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the Covenant of Grace, of his ingrafting into Christ, &c. (Conf. cap. 28. § 1.)

9. Do the Presbyterians teach that baptism is necessary?

Yes; because positively appointed and commanded by Christ as one of the outward means of salvation. (Help, Bap. 25.)

10. Do the Presbyterians teach that baptism is not necessary?

Yes; they teach, that if the parent should have wrong notions concerning the sacrament, believing it to partake of the nature of a Popish charm, or to serve as a passport to heaven, then his desire to have his child baptized is superstitious and sinful, and that even in the case of a sick or weakly infant, his wish to have his infant baptized is wrong, and ought to be strictly discouraged. (Help, Bap. 29.)

11. Do the Presbyterians hold baptism to be of great importance?

Yes; they hold that baptism doth signify and seal our ingrafting into Christ; our being received into God's Covenant of Grace, and obtaining a share in all the benefits of Christ's purchase; and, as a seal affixed to a royal grant or written deed is a visible confirmation of it, so baptism is a visible *token* that God will confirm the blessings of the Covenant of Grace to all who truly believe and sincerely fulfil their vow or engagement. (Help, Bap. 11.)

12. Do the Presbyterians hold that baptism is not of great importance, or rather of no importance at all?

Yes; they hold that baptism does not make one a Christian; that infants of believers are *born* members of Christ's Church; that to call baptism *christening*, or making one a Christian, is very improper; and that such is merely a relic of Popery. (Help, Bap. 23, and note.)

13. Do the Presbyterians teach that baptism is a sign and seal of regeneration?

Yes; they teach that it is a sign and seal of the Covenant of Grace, of ingrafting into Christ, of regeneration, of remission of sins, and of dedication unto the service of God through Jesus Christ. (Conf. cap. 28. § 1, and Larger Cat. 165.)

14. Do the Presbyterians teach that baptism is not a sign of regeneration?

Yes; Papists, say they, and even Episcopalians, many of whom have a strong hankering after the unhallowed power of Popery, say that baptism is, or confers, regeneration. But this is both contrary to Scripture and experience. We have too many daily proofs that all who are baptized are not regenerated. (Help, Bap. 24, and note.)

15. Do the Presbyterians teach that misery became the lot of all men on account of Adam's transgression?

Yes; all mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever. (Sh. Cat. 19.)

16. Do the Presbyterians teach that misery did not become the lot of all men on account of Adam's transgression?

Yes. In explanation of the reasons for refusing baptism to the infants of those who press for it, in the case of sickness or weakness, and to convince those of their impiety and superstition, who believe that this sacrament is the means through which admission into Christ's family is obtained, and through which the remission of sins is sealed and signed on account of Christ's merits, and according to the terms of the New Covenant, the Presbyterians thus speak—"Let them reflect that, although infants, in consequence of Adam's first sin, die in common with the rest of his posterity, yet as they are guilty of no actual transgression—having done no evil deeds in the body, for which only the second death is always threatened—there is no reason to think they will suffer any thing beyond the grave." (Help, Bap. note to 29.)

17. Do the Presbyterians teach that the children of believers are Christians and born in holiness?

Yes; they teach that infants of believers are born members of Christ's Church, being included in it along with their parents, and federally holy. (Help. Bap. 23.)

18. Do the Presbyterians teach that the children of believers are not Christians nor holy by natural birth?

Yes; they teach that to be born of water, that is, to be baptized, is absolutely necessary to admission into Christ's visible Church; (Help, Bap. note to 24;) and, addressing parents who have got their children baptized, they say, "Your child has come into the world with desires, and passions, and appetites, which, if not restrained and corrected, must lead to perdition." (Help, Address to a Parent.)

19. What did God say concerning the uncircumcised child under the Patriarchal Covenant?

"That soul shall be cut off from his people; he hath broken my Covenant." (Gen. xvii. 14.)

20. Do the Presbyterians admit that there is any analogy between circumcision and baptism?

Yes; "Jewish infants," say they, "were circumcised by the express command of God; therefore Christian infants are to be baptized." (Help, Bap. 19.)

21. Do the Presbyterians deny that the neglect of baptism will be attended with consequences as disastrous as those threatened against the neglect of circumcision?

Yes; they maintain that the refusing of baptism would not be punishing the infant. (Help, Bap. 21.)

22. Do not the Presbyterians condemn the Papists for supposing that the nature or efficacy of Christ's ordinance may be affected by *motives* or intentions?

They say of those parents who press for the baptism of a sick or weakly infant, that if their *motive* for it be because the ordinance was positively appointed by Christ, and a duty expressly commanded, then it is a right and pious wish, and ought to be gratified; but if their *motive* be, because they look upon baptism as a heathenish or Popish charm, then it is a superstitious and sinful desire, and ought to be strictly discouraged. (Help, Bap. 29.)

LITERARY INTELLIGENCE.

PARENTS and Guardians are politely informed, that ladies can acquire a solid and elegant education at Mrs. Tapscott's School, 91 Walker street, near Broadway. Particular attention is paid to the manners and morals of the pupils. The amusements during the recess are on the most approved plan of physical education, Mrs. T takes pleasure in assuring her patrons that her teachers, who have been carefully selected, are talented and faithful. Ladies are taught a neat and elegant system of writing, in a few private lessons, by Mrs. T. Small children have superior advantages preparatory to entering the higher classes.

REFERENCES:

Right Rev. Bp. Onderdonk — Rev. S. H. Price
Rev. Dr. Milnor — Rev. Mr. Maclay
Dr. W. C. Wallace — Dr. John Shanks
Dr. M. H. Burrell — Rev. S. H. Gilder
Rev. W. Adams, 69 Mercer st. — April 17—4t

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread.* The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

Published and for sale by
H. & S. RAYNOR, 76 Bowery,
and may be had at the principal Bookstores.

April 3. 6t$

THE SUNDAY SCHOOL TEACHER'S COMPANION.

THIS work contains extracts from James, Watson, Bishop Whittingham, Morison, Bishop Doane, Lye, Dr. Abercrombie, Irvin, Raffles, Davis, Dr. Doddridge, Bishop Onderdonk of New York, the London Sunday School Teacher's Magazine, the Family Visiter, and from the Christian Observer.

CONTENTS.

I. *On the Offices of a Sunday School Teacher.*—A Teacher of Babes—Of great Antiquity—Of great Sacredness—Of great Utility—Of great Moral Dignity—Of infinite Responsibility—Of Blessed and Glorious Reward—Its Ultimate Object—Subject to the Authority of the Church.

II. *On the Qualifications which every Sunday School Teacher should seek to possess.*—First Requisites—Personal Piety—A Knowledge of Divine Truth—Gravity—An acquaintance with the Proprieties of human conduct, founded on the Distinctions of Society—Decision of Character—Simplicity in Communicating Knowledge—A Heart deeply interested—A patient Temper.

III. *On the proper Discharge of the Duties of the Sunday School Teacher.*—A Sacred Manner—Decorum and Gravity—Humility—Dignity—Becoming Authority—Affection—Unanimity—System—Punctuality—Teach to read correctly—*Religious* Instruction—Religious *Impression and Progress*—Teach with Simplicity—Explanations of Lessons, and Conversational Instruction—Teach with Interest—Attention and Memory—Catechising—Previous Preparation—Discipline—Visiting—Perseverance—Constancy—Fervent and Habitual Prayer.

IV. *On the Duties of Sunday School Teachers to each other.*—Unanimity and reciprocal Affection—Unity of Action—No Backbiting—Kindness and Respect in Address—No Interference with the duties of each other—No Strife for the Pre eminence—An Observance of Proprieties founded on age, sex, and condition in life—Advice and Useful Information—Mutual Prayer.

V. *On the Temptations to which Sunday School Teachers are peculiarly exposed.*—Injury to their own Personal Religion—A Spirit of Pride—A Dogmatical, Authoritative, and Overbearing manner.

VI. *On the Discouragments of Sunday School Teachers*—The Conduct of the Children—The Conduct of the Parents—The Unconcern of the Senior members of the Church.

VII. *Motives to Diligence in the Work.*—The present Interests of Society—The Value of the Soul—The Indefinite Extent of the Blessing—The Shortness of Time—The Uncertainty of the Season—The Honor attending the Employment—The Approving Testimony of the Lord Jesus at the Last Day.

Addenda.—The volume also contains, Short Summary of a Teacher's Duty—the Teacher's Care—Self-examination for teachers—And Direction for Sunday School Teachers' Meetings.

The above work is printed on fine white paper, is bound in the best style of embossed muslin with gilt edges. It is thus made a suitable book to be presented by the Rector of a Church, or any Christian friend to every young person on becoming a teacher in a Sunday school. And it will be generally appropriate for all Sunday school teachers, the elder as well as the junior ones; and indeed for all interested in the subject of Christian education.

Orders solicited by
ALEXANDER V. BLAKE,
No. 54 Gold street, corner of Fulton, New York.
April 17, 1841.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

BROOKLYN COLLEGIATE INSTITUTE,

(LATE DURHAM BOARDING SCHOOL,)

JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—

The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841, and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D. of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.

References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's
March 27.

WM. PEASE,

PROFESSOR OF THE

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Residence, No. 169 Barrow street.

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March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository.

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

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